The LUTHERAN OUTLOOK

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Servants of the King

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Olive Weaver Ridenour

LUME XVII NOVEMBER, 1952 NUMBER 11

THE EDITOR'S PAGE

Who's Who—The Rev. J. M. T. Winther, author of "Servants of the King," is a long-time missionary to Japan and is now teaching in the Lutheran Bible Institute in Kobe, Japan. Dr. George Koehler is a Lutheran minister in Portland, Oregon. The Rev. H. T. F. Wittrock is located in the same city. Donald L. Fritz is both a Lutheran minister and a radio broadcaster of many years experience. And Olive Weaver Ridenour is a Lutheran minister's wife. She is our "layman" this month.

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Candidates' Views—This is too late to do you any good before the election, but it may tell you something of what to expect, now that the results of the election are known.

President George Walker Buckner, Jr., of the Associated Church Press asked the candidates: "Are you or are you not in favor of diplomatic relations between the United States and the Vatican, and in the event of your election as President, would you terminate any ambassadorship at the Vatican if President Truman makes an interim appointment prior to the convening of the Senate in January?"

Reply on behalf of General Eisenhower:

"General Eisenhower has never advocated the appointment of an ambassador to the Vatican. Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representatives in Congress."

Reply on behalf of Governor Stevenson:

"As you may have read in the newspapers, Governor Stevenson has recently stated that he does not favor appointment of an ambassador to the Vatican. I am enclosing a partial transcript of the press conference at which this statement was made."

The statement of Mr. Stevenson follows:

"I think the feeling in this country is that the appointment of an ambassador to the Vatican constitutes an official recognition of a religion — of a denomination — and that is highly incompatible with our theory of the separation of the church and the state. That is not to say we must not take full advantage of the sources of information that are available at the Vatican, as at any other diplomatic post. I have not been able to see that there is any great disadvantage in the system that existed previously, of a special representative of the President at the Vatican."

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Bulletin Thoughts—"There is no exercise better for the heart than reaching down and lifting people up."

— — —

"Make a rule, and pray to God to help you keep it, never if possible to lie down at night without being able to say, I have made one human being at least a little wiser, a little happier, or a little better this day."

— — —

"Worry is like a rocking chair — it will give you something to do, but it won't get you anywhere."

— — —

"May your life be filled with as much happiness as you can stand, and just enough sorrow to let you know the difference."

— — —

"Have courage for the great sorrows of life and patience for the small ones, and when you have laboriously accomplished your daily task, sleep in peace. God is awake."

— — —

"A gossip is a person who talks to you about others; a bore is one who talks to you about himself; a brilliant conversationalist is one who talks to you about yourself."

— — —

"Fear knocked at the door. Faith answered. No one was there."

(Compiled by Corwin F. Pierce)

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Belief in God—A Chicago polling concern took samples of American opinion on the existence of God. They say the results indicate that nearly all adult Americans believe in G Then follow some details that intri me: that of Protestants just 99 per believe in God, of Catholics slightly than 100 per cent, of Jews a little than 97 per cent. What I cannot un stand is the one per cent who themselves Protestants or Catholics do not believe in God.

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Reader's View—"May I use this portunity to thank you most hea for the standpoints and the stand take and defend in the **Lutheran look.** As a rule I can most hea agree with you in everything, whe it is your opposition to ritualism, tholicism, or the steel seizure, etc. especially your clear stand on the c tion of the Bible as the infallible V of God."

The Lutheran Outlo

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Edit
813 Vernon Road, Columbus 9, Ohi

Published monthly in the interest o American Lutheran Conference and of tian work in general. The American Lut Conference was organized in 1930 and co of the following independent church b The American Lutheran Church, the gelical Lutheran Church, the Augustan angelical Lutheran Church, the Lutheran Church, and the United Evangelical Lu an Church. The Conference has a tota tized membership of 1,721,108. Its cong tions number 6,268, and it has 4,651 or ministers.

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The Lutheran Outlook is published S. Fifth Street, Blair, Nebr., and is e as second class matter at the post off Blair, Nebr., under Act of March 3, 187

Subscription Price

United States and Canada: $2.00 pe in advance; $3.00 for two years in ad $3.00 per year to foreign countries.

All communications pertaining to tising, subscriptions and change of a should be addressed to Mr. P. A. Magn Manager, Lutheran Publishing House, Nebr.

The
LUTHERAN OUTLOOK

ULUME XVII NOVEMBER, 1952 NUMBER 11

EDITORIAL

The biennial convention of the American Lutheran Church took place this year in Waverly, Iowa, beginning Oct. 9. This was the last of the five erican Lutheran Conference bodies to meet this year. rion of the Church on merger matters as given below ccording to unofficial reports of the news services.

Of paramount importance to the readers of the *Out-*, no doubt, is the ALC action on merger within the nference. The four other Churches of the Conference, ting earlier in the year, had divided evenly on the question. The Evangelical Lutheran Church and the United Evangelical Lutheran Church had unanimously approved further steps toward a merger. The Lutheran Free Church not willing to commit itself to organic union with any er body at this time. The Augustana Church signified ack of interest in a merger within the Conference, and ed instead an invitation to all National Lutheran Conence bodies to participate in unity negotiations. This then amended to include *all* Lutheran general bodies eaning that the Synodical Conference bodies were not oe excluded).

Merger Action, ALC

At Waverly the ALC joined the first two mentioned, C and UELC, in approval of progress made so far and further steps toward merger. The news report said t "delegates, without a dissenting vote and without cussion from the floor, indorsed a series of resolutions unity." The report also said, "They elected nine mem-s to the Church's committee on fellowship and author-d the committee to take part in further steps toward rger of the American Lutheran Conference bodies. ese steps will include studies of policy and organizanal structure, preparation of prospective articles of union, and tentative drafts of constitutions, which will then be submitted to the respective bodies for consideration and action."

This action means that the three bodies which voted approval of further steps toward merger, the ELC, the UELC, and the ALC, will move slowly in the direction of becoming one Church, in the meantime holding the door open for their sister Churches if they change their minds; but on the other hand not permitting themselves to be deterred, and not postponing action because of the reluctance of those sister Churches.

I believe it is a good sign. It means that somebody is going to do something besides talk about Lutheran unity; not hastily, but deliberately and thoughtfully, and without the backing and filling, the stretching forth of a hand and then snatching it back again, that has characterized so much of the unity discussions. If these three bodies move together — actually move — it will exert pressure all along the line of Lutheranism in America. It will eventually create a middle body of approximately the same size as the ULC or Missouri, and with, I hope, a beneficial influence on both.

Other actions of the ALC in intersynodical and inter-Church relations were also taken at Waverly. The officials of the Church were authorized to meet with officials of the Missouri Synod, at the invitation of the latter, to "discuss practices in the congregational life of both Churches." The committee on fellowship was also authorized to meet with a similar committee of the United Lutheran Church. The ALC also reaffirmed its interest in and support of the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches.

Outside The Church

Does the Roman Church teach that "outside of the (Roman) Church there is no salvation?"

There has been some argument about it in Roman Catholic circles in Boston. A Jesuit priest, Father Leonard J. Feeney, director of St. Benedict's Center in Cambridge, accused Boston College, a Catholic institution, of promoting heresy. The college, he charged, was not hewing to the Catholic line; was not teaching that there is no salvation outside the Roman Church.

Archbishop Cushing sided with the college and against the priest. Eventually Father Feeney was dismissed from the Society of Jesus and he and his followers were deprived of the sacraments for refusal to obey the orders of their superiors.

Note the anomaly: a priest deposed and excommunicated for insisting that there is no salvation outside of the Church that excommunicated him.

In 1949 the Sacred Congregation of the Holy Office in Rome reviewed the case and ordered Father Feeney to drop his allegations and return immediately to the Church. The priest refused to comply with the Vatican order. Recently therefore the ruling of the Sacred Congregation was printed in *The Pilot*, official organ of the Boston archdiocese. The publication of the text of the Vatican ruling in *The Pilot* is considered a final warning to Father Feeney and his followers.

Let us look at some of the paragraphs of the ruling.

> "Among those things which the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church.
>
> "However, this dogma must be understood in that sense in which the Church herself understands it . . . .
>
> "Among the commandments of Christ, that one holds not the least place by which we are commanded to be incorporated by baptism in the Mystical Body of Christ, which is the Church, and to remain united to Christ and His Vicar, through whom He Himself in a visible manner governs the Church on earth.
>
> "Therefore no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church, or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth. . . .
>
> "In His infinite mercy God has willed that the effects necessary for one to be saved. . .can also be obtained in certain circumstances when those helps are used only in *desire* and *longing* . . . .
>
> "The same in its own degree must be asserted of the Church insofar as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*.
>
> "However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God."

Take the case of Martin Luther. He was no do "involved in invincible ignorance" from the Roman v point. But he certainly was also a person who wis his will to be conformed to the will of God. In that c says Roman doctrine, God accepts that soul anyw Then why does Rome excommunicate such a soul? what difference does it make if Rome does excomm cate, if God receives?

You and I also, being invincibly (unconquera ignorant of the necessity of submitting to the Roman tiff, but at the same time having "that good disposi of soul whereby a person wishes his will to be confor to the will of God," may hope to be received by God or without Rome's blessing.

But here is the strangest thing of all: Father Fee also seems to be invincibly ignorant of the necessiti submitting to orders that come from Rome. But h also apparently a conscientious man who wants his s to be conformed to the will of God. Of such a Roman doctrine says he can be saved outside the Chu Then the Church excommunicates him for not agre with her. And he, having been put outside the Chu keeps on insisting that outside of the Roman Church t is no salvation.

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Religion In Advertising

Most of this editorial is borrowed. I am only wr the introduction. The main portion of it is a page advertisement in *Time*. The advertisement is for by the Texas and Pacific Railway, but the only the railway appears in the ad is in a brief line at bottom, "Go T & P — Texas and Pacific Railway." may have read the advertisement; if you have, it wi you no harm to read it again.

I think the individual responsible for the ad others like it is Mr. J. B. Shores, Director of Empl Public Relations for the T. and P. Railway. I hope railroad keeps him in a position of responsibility f long time. The spirit behind the ad will lead to bo relations not only between the company and its emplo and between the company and the public, but betw Americans generally and perhaps even between Am cans and God.

More than half the page is an illustration, sho the sun shining through a church window upon t persons, presumably father, mother and small son, ing in church. Here is the basic soundness and stre of America, a fact which Mr. Shores recognizes, which more men in industry, labor and governm should recognize. Now for the advertisement:

One Minute for God, for Nation

This is our minute in time.
It may not come again.
This is our minute to think, not to dream. To speak, not to listen. To lead, not to follow.
Each of us — you, your family, your friends and neighbors, can . . . *must* do something to fill this minute with greatness.
Soon our country will select its leadership for the next few years. It is important that we elect wisely. It is important that each of us register a choice by voting. But voting alone is not enough.
Let's do something more. Because only by "something more" can our leadership be made truly wise and this minute made great.
Our duty and our privilege are simple.
We need Faith —
To bring God to the Halls of Government; to restore Him to the Councils of Business; to return Him to the Front Room of Life. Let's do as wise men of old have always done. Let's spend our minute with God.
And as we reach for the ballot or the voting machine lever . . . let's reach into our hearts and find a prayer. Then, truly, this minute . . . our minute . . . will be great, that peace and happiness may visit our children.

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ort Takes

ngo. A few weeks ago the Police Department of New York City ordered all bingo games discontinued. e then a resolution sanctioning bingo games sponsored eligious, veterans', and charitable organizations was duced in City Council. The resolution said that ing bingo "will cause great hardship to many who and are the worthy objects of the charitable work ese organizations," also that many organizations are endent on the proceeds of bingo games to carry on laudable aims and purposes, and many citizens of city gladly and willingly participate in bingo games, iving relaxation and enjoyment in return for their l monetary contributions." But the Protestant Coun- f the city entered a protest in a letter to the Council. oppose all gambling," they said, "because it appeals nworthy motives, encourages covetousness and sloth, ks havoc in the lives and families of those who be- e addicted to its practice, and so readily lends itself rruption and exploitation at the hands of racketeers."

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an Freedom. When Italian police closed a number merican Protestant missions, a diplomatic protest was e by our State Department and the missions were nitted to reopen. But an article in *Osservatore Ro- o,* Vatican newspaper, defends the action of the Italian rnment in closing the missions. The article says non-Catholic sects are subject to Italy's civil law and ot enjoy the special privileges granted to the Roman Catholic Church. The author concedes that the Italian constitution says that all religious confessions are equally free in the eyes of the law. But he holds that there is no support for the argument that non-Catholic religions enjoy "freedom with parity." — "Equally free" should certainly mean "freedom with parity."

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Television Damage. Questionnaires answered by nearly 200 Protestant ministers in the Louisville, Kentucky, area indicate that television is cutting attendance at evening church services. Several pastors suggested scheduling evening services at an earlier hour, but one who had tried that plan for a month said it had proved a failure. Some of the ministers said that television had greatly complicated their evening visits in homes. One said "the devil found his best instrument in the discovery of TV," but a few thought it tended to bring the family together in the home more often. Others felt that the family group around a TV set is "hardly an ideal pattern."

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Cardinal's Comeback. Cardinal Segura of Seville, Spain, last spring sent out a pastoral letter in which he criticized the Spanish government for its tolerance of Protestants. Two American Catholic magazines took exception to his letter. *America,* Jesuit weekly, asserted that there was an "ethical duty" for religious freedom in Spain. The *Indiana Catholic and Record* said that Spain "gives the impression of living four centuries behind in questions of religious peace and concord." Now Cardinal Segura has hit back at his American Catholic critics. He said, "We consider it necessary to denounce this grave circumstance that the review in question (America) should on its own account judge and criticize a pastoral document published in an official Church bulletin by an archbishop and cardinal of the Holy Roman Church. . . The American article constitutes a real overstepping of authority which has caused spiritual harm to Catholics."

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Union Coercion. Theodore F. Otten, who has worked for the Staten Island Rapid Transit Corporation for 26 years, has applied for a Federal injunction to prevent the company from discharging him for refusing to join a union. Mr. Otten is a member of the Plymouth Brethren and told the court that the teachings and principles of his religion forbid his joining "labor unions and other societies containing persons not of my faith and belief." The company has an agreement with the International Brotherdhood of Electrical Workers, A. F. of L., that all employees must join the union or be discharged. Mr. Otten offered to contribute $5 monthly (the amount of the union dues) to the Red Cross or another charitable organization in lieu of accepting union membership, but the union rejected the offer. The judge issued an order restraining the company from acting against Mr. Otten pending a future hearing on his injunction application.

Servants of the King

J. M. T. Winther

What does it involve to be a servant of the King of kings? What is required of them? What is the actual relation between them and their Lord? In trying to find an answer to these questions we might look at the terms He Himself has used about them.

Looking them up we find that there are no less than 16 different designations, 8 in the O.T. and 8 in the N.T. And as we might expect we shall find that these words, taught by the Holy Spirit as they are, actually have something to tell us, and in spite of a natural and inevitable similarity we shall find comparatively little overlapping. As one order may be almost as good as another we may as well follow the alphabetical order of the original words.

I. EIGHT WORDS FROM THE OLD TESTAMENT.

1. MESSENGER. (mela'kha)

The original word forms the main part of the proper name Malachi, messenger of Jehovah. What it indicates of service is that it may be as little as *running an errand,* or *bringing a message.* But let us never forget how much may depend on bringing even a short message when it is done in the right way.

The word is however also used about the service rendered by the priests in the temple of the Lord (I Chr. 9,13.19.), and it is used of Daniel serving the king (Dan. 8,27), and he was a man over the whole realm, in charge of 120 satraps, or governors, although to start with he was only one of three supervisors.

Great or small, it all depends on the will of our King. But let us not forget that it also, at the same time depends on us, on the degree to which He can trust us to be faithful and obedient even in the least things (Lk. 16,10-11).

A messenger must be sure of the message he is to deliver. He who dares either to add or to subtract, or in any way to change the content or the tone of the message is in danger of falsifying it. This might well be the danger warned against in Jer. 48,10, where it is this very word that is used. The adjective may equally well be rendered "deceitfully," as in the A.V., or "negligently," as in the R.V. A messenger who neglects any part of God's service or message, will certainly be in danger of deceiving those who hear him. The quick ear, the deliberate tongue and the calm heart, that James speaks of (1,19) are specially needed by them.

2. YOUTH ("BOY") (na'ar)

This word, accurring 262 times in the O.T. is the regular word for Youths. But in quite a number of places it is clearly used about servants or slaves and in still more it is impossible to determine whether the youth spoken of is slave or not. It corresponds exactly to t English word "boy" as used in the Orient.

It is a word that well might remind us of our lack wisdom and of thorogoing experience. Even the ol of us are constantly reminded of the fact that we traveling a road we have not come before (Jos. 3,4). are ever confronted with new problems that demand i solutions.

Twice the word is used about Elijah's servant (I K 18,43 19,3) who unweariedly ran 7 times to the before he saw the little cloud. But as it also is u about Elisha's servant Gehazi (II Kg. 4,12.25 5,20 may well serve to remind us of the danger ever fac us. We know Gehazi failed and fell and how fearfu he was punished.

3. SERVANT — SLAVE. ('ebed)

This is by far the most common word for servan it is found no less than 783 times in the O.T. It is first part of the proper name Obadiah, servant of Jeho It is derived from a word that means to BIND, and thus naturally applied to slaves, as they were boun the master who owned them, bound to follow his c mand, do his will according to his directions and alw for his benefit.

It is a word that we need to have deeply impre on us. *YOU ARE NOT YOUR OWN, YOU WE BOUGHT WITH A PRICE* (II Co. 6,19-20, cfr Lev. 25 Bound to Christ? Yes. Bound, but not with the h cold chains of duty and onerous obligations, but by resiliently soft, yet tenacious bands of love (Hos. 11,4

All that the Lord asked of Peter, who had failed miserably, was simply: "Do you love me?" How m things he might have asked and asked with very g reason. But it is love that binds personalities toge in closer and more lasting union and fellowship any-and everything else. Where you find love you willingness to serve and to sacrifice. No task is menial, no burden too heavy, no inconvenience too g no danger too terrifying. When love FILLS a h there is no room for anything else. Somebody has spo of the all-expulsive power of an all-pervading love.

Where love is lacking everything is lacking. "W I have against you is that you left your first love." W that is the case a radical conversion is the only wa avoid utter rejection. This is what Christ Himself stated.

While this word, bondman, leaves no room for ei honor or glory, the fact of being bound to God so a be in His presence and serving Him, is something implies the greatest possible honor. It is thus use

nique title of honor in the expression "Moses MY vant" (Num. 12,7-8 Jos. 1,2.7) or in the frequent ression "Moses, servant of the Lord" (De. 34,5 Jos. 8,31.33 11,12.15 &c). Equally frequent is "David servant" (II Sa. 7,5.8 I Kg. 11,13.32.34.36.38 Ps. 89, &c), also "David, His Servant" (II Kg. 8,9 Ps. ,10). Similar honor is conferred on Elijah (II Kg. 10, Isaiah (Isa. 20,3), Zerubbabel (Hag. 2,23) as well as iel in general (Isa. 41,8.9 44,1.2 &c).

4. "STANDING BEFORE A SUPERIOR" (amad)

While we have no noun, we have the verb form, to ve. The literal sense is to stand before one who ac-lly is a superior or at least is thought of as such. It ised of Abraham standing before the Lord (Gen. 18,8. of Joseph before Pharaoh (Gen. 41,46), Joshua before ses (De. 1,38), or of the young David standing before g Saul (I Sa. 16,21.22).

It is a word that speaks of willingness to serve, of rpose to do anything demanded and of alertness to do at once. It indicates both indifference to one's own erests and inattention to one's own comfort, but above it proves full dependence on the master's direction every detail. The etymological sense of the verb itself plies both the firmness and the permanency of this anding." It is not a passing whim or a temporary pose, a changeless attitude.

It is this quiet waiting before the Lord, standing in s presence, unconsciously, but nonetheless actively ayed by His influence, that gives both poise and power go forward unhesitatingly when He gives the signal. is "standing" is not a waste of time. Indiscriminate rry, that is, activity not directed by the Lord may do eparable harm. Time used by the worker for sharp-ng his tools is not lost time, for a dull instrument may t only waste the worker's time, it may also harm the terial.

5. "TILLING FIELDS." (pelach)

In Daniel we find another verb to serve. It is used out Daniel's three friends that they did not serve buchadnezzar's gods (Dan. 3,12.17.18.28), and of Daniel ving the living and true God (6,16.20). In 7,14 it is ed again in stating that all peoples, nations and lang-ges shall serve Him who was like unto a Son of man. e only other place this word is used is in Ezra 6,24 ere it denotes servants in the house of God.

Its primary meaning is to till the fields so as to oduce the necessities of life. May it not suggest to us at the fields of our hearts need to be cultivated, so that at the heavenly Father has planted may grow to such extent that there shall be nothing to be uprooted be-use it had not been planted by Him (Mt. 15,13)?

Or should it suggest that our duty is to till the barren lds all around us, sowing that seed which is the Word God (Lk. 8,11), so that there may ever be fields that en for the harvest?

Christ Himself stated that one of His purposes for choosing His disciples was that they might bear fruit, and that the fruit thus borne might remain, or have power to overcome scorching heat or killing frost or any other destructive force, and thus to last unto all eternity (Jn. 16,16).

But to bear fruit of lasting quality requires cultivation, for since the fall it takes both toil and sweat to produce anything but weeds. What the earth now yields without any outside interference are brambles and briars, thorns and thistles.

6. "GOING FORTH TOGETHER." (tsaba)

The descendants of Gershon had to do service by bearing the heavy burdens when the tabernacle was moved during the wilderness wanderings (Num. 4,23). The word used means primarily to GO FORTH, and it came to mean to GO FORTH TO BATTLE. As a noun, meaning HOST, it is used 480 times. ZABAOTH, as a proper noun used for God 281 times, of these the 247 in the prophets, is merely the plural form of this noun.

It is a word that well may suggest suffering hardships as a good soldier of Jesus Christ (II Tim. 2,3). But there is also another prominent idea, that of fighting, or working, TOGETHER. That requires each one to adjust himself to those who might be quite different from himself, whether in STRENGTH, in METHOD, in RHYTHM, in OUTLOOK, in TEMPERAMENT, or in numerous other ways. Soldiers in an army do not all have the same background.

And then we have to remember that in the kingdom of God it is the strong who have to accommodate themselves to the weak (Ro. 15,1-3). Those who see clearly must humor those who are afflicted with defective or weak eyesight (Ro. 14,19-23). God is ever concerned about the weak, His "little ones." The strong can, so to speak, take care of themselves, at least they are better able to do so, and can endure hotter fights and deeper wounds than the weak.

Paul knew that the empty ceremony of a heathen butcher in dedicating an animal to one or other of the pagan deities in no way affected the quality of the meat, it was still God's creation, and could still be received as if from His hands, offering thanksgiving to Him for it (Ro. 14,6-23 I Co. 8,4-13 10,23-33), still if touching such meat should hurt a weak brother, one too ignorant to discern even such elementary truths, Paul, instead of ridiculing such blindness would in deference to him relinquish his own rights to the extent that he for evermore would eat no meat (I Co. 8,13).

Christ will do more for one blameworthy, straying sheep, in dire need of repentance and returning, than for the 99 who needed not repent because they had been faithfully following Him and were safely resting within the impregnable fold. What He did for Peter who denied Him, or for Saul who persecuted Him may serve as illustrations of His search for the straying sheep.

This is really a point of prime importance in all activity for the Lord and His flock. In good homes more

time and care, more solicitude and interest are expended on a single sick, crippled or otherwise defective child than on a houseful of healthy youngsters. In cultured parts of the world the state spends more on its unfortunate members than on ten times as many healthy or normal ones.

God who does not desire one sinner to die, not even the most worthless one, did not blame His Son when He shocked polite society by fellowshipping with those who were known by all as sinners or despised as the tax-collectors. Nor did He hinder Him in going into un-Godly, heretical and sinful Pharisee homes where they criticised Him and decided that He was no prophet (Simon knew the woman was a sinner, yet he dared not have her put outside, he doubtless had good reason to fear that she might tear the mask of piety from his face and expose him as another sinner).

Christ had the TRUTH that refutes all error, the PURITY that repels all filth, the POWER and, above all, the LOVE that bears all things, believes all things, hopes all things.

It is true that to go into battle means danger, you will meet opposition, and you run risks. But you can afford to do so, because you go forth not only together with fellow-soldiers, but together with Jehovah Zebaoth Himself.

One more word of warning. God is a God of order, but He is also a God of VARIETY. No two leaves in all the world's forest are alike. Among the untold billions times billions of snowflakes it has so far been impossible to find two exactly alike in spite of the fact that all are hexagonal. No two finger-tips, or ear-lobes exactly alike. No two faces exactly alike even among so-called "identical twins."

Are there two souls alike? Have there ever been two persons who have found Christ, or been found by Him, in exactly the same way.

God wants UNITY, but not uniformity. Many deplore the divisions of the church. But if even the wrath of men may be productive of praise to God (Ps. 76,10), could the failure of His children to remain together in one giant organization not be utilized for His greater glory, as He may make use of one group of Christians to reach those who never would have been reached by any other?

There are mergers that may be welcomed because they may give greater facilities for doing the Lord's work in better and more effective ways. But it must not be overlooked that there may also be a danger by merging to submerge invaluable characteristics and emphases, that anyway are too easily lost. Divisions may create friction, but friction may help to keep awake and alive, and to keep peculiar traits, affirmations, warnings, modes of activity or other distinctive features alive without which the church would be decidedly weakened.

But that puts a duty upon us. What the Lord PERMITS and USES, we, as His servants, should at least RECOGNIZE and TOLERATE. "Who are you to censure Another's servant? He will stand or fall with his own Master. But he will stand, for the Lord will enable h to stand (Ro. 14,4 Verkuyl's translation). So great v Paul's optimism and its solid foundation, clearly expre ed. Comity and Co-operation are far more valuable th union and uniformity. And there may even be more the former across lines of division than within the sa confines. It all depends on keeping the unity of t Spirit by the "binding power of peace" (Eph. 4,3 V kuyl's version).

It has been impossible not to see how exceedin hard it is for Army, Navy and Air services to co-oper in the U.S.A. and what awful losses this lack of un brings. Has it been less in the army of the Lord? Wh His servants fight each other they are certainly not tending His kingdom. Let us learn to GO FORTH T GETHER even where we differ, and let us thank G that we DO differ. What a monotonous world it wo be for you if everybody were an exact image of me — even of yourself!

7. YOKE-FELLOW. (tsamad)

Some of the same ideas are also intimated in a ferent way in the next word. Its primary meaning nearly the same as that of the one we have studied as I 4, as it is also derived from a root that means to BIN or maybe rather to FASTEN, then it was used in active sense to subject one, fasten a yoke upon him, in a passive sense, to be subjected, to be made to ser In the Scriptures it is used in the sense of tying up o self with another, in order to serve or to please, or ma to be served and be pleased by another, to make one a yoke-fellow with another.

Thus it is used of Israel taking on the yoke and se ing Baal-Peor (Num. 25,3.5 Ps. 106,28), whereby th brought on themselves that awful plague that cost th 23,000 victims in a single day, and 24,000 altogether.

But as man may do even today exactly what Isr did more than three thousand years ago, so he may also something diametrically opposite. He may listen Christ's words and take HIS yoke upon himself, subm ting himself to Him and bearing burdens with Him.

Thus this is also a word that speaks of close fellds ship. While the previous word suggested a mighty arm this suggests the more intimate fellowship that may ex between two individuals. We know that the Lord s out His disciples two and two. This is really the id way for missionaries everywhere, but especially here Japan.

It is however something that cannot be done with a good deal of self-denial and self-abnegation, and no l amounts of love, respect and honor for the yoke-fell

Four-handed piano playing requires quite a bit of justment, I believe. But I know that joint work Christ means still more. You cannot always keep y own "time," no matter how correct you may think it be. But lack of complete adjustment or mutual accom dation will not produce any more disharmony in fo handed, piano playing than it does in Christian wo

cking together two and two may also combine two ortant subdivisions of our work. On the one hand it be more effective in work for the masses and it will prove an excellent way of getting new workers, or ning a young worker to be a future leader.

8. *"SERVICE WITH DIGNITY" (sharath)*

This verb is also derived from a root that means to ND, and is thus similar to the previous word and both related in meaning to No. 4. The participle is used he sense of "servants," "attendants" or "subordinates." in Num. 8,26 it is used in such a way as to imply nity of the position. It is used of Joseph who after ning the good-will and confidence of Potiphar was set r his whole house, and thus as an overseer ministered o him (Gen. 39,4). When he later in the prison was over the prisoners, he still ministered unto them ,4). The participle is used of Joshua as Moses' servant x. 24,13 33,11 Num. 11,28 Jos. 1,1) and of Samuel servant of the Lord (I Sa. 2,11.18 3,1). The same rticiple is used of king Solomon's attendants (I Kg. 5). Among the things that surprised the queen of eba is mentioned, the standing, or position, of his servants. It was an honor and it might well have been a privilege to have been a slave in the court of Solomon. I know it to be an incomparable privilege to be a bondman of Christ.

When I was a lad, more than 70 years ago, a new neighbor had come to our village. After a while he had a visit and it came out that it was a brother who served King Christian the IX, it was merely a position in the royal kitchen, but we kids looked up to him as of another world, and the new neighbor was for ever after elevated into a higher class than the rest of the villagers because of that brother serving the king. Do we as servants of the King of kings realize the honor conferred upon us?

Paul could say that he magnified his office (Ro. 11, 13), or rather his ministry (Word No. 1 of N.T.). The way to do so is, like Paul, to live and to labor so that there is nothing blameworthy in the life or activity, no self-assertion that denies Christ's supreme authority, no self-confidence that violates complete confidence in Him, no putting forward of oneself so as to hide Him, and no admixture of one's own personal ideas so that the word of the Cross is diluted, and thereby deprived of its power to save. (To be concluded)

The Personality of an Evangelist

George Koehler

At long last we Lutherans have come to see the need of evangelism in our church work. Some Synods have created the office of evangelism, which I consider a fine beginning. The name has already become familiar among Lutherans. The eight church bodies of the National Lutheran Council held a conference in Minneapolis, Minnesota, on Evangelism January 23-27, 1952, which was attended by 20,000 persons. This is current Lutheran church history in America. It is not something new in the universal Church, but new in our Lutheran church. I see in it a return to the practice of the apostolic Church.

Christ, the founder of His Church, created the office of Evangelism. We read in Ephesians 4:8-13: "When Jesus ascended on high he led a host of captives, and he gave gifts to them . . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of saints, for the work of the ministry, for building up the body of Christ." From Christ came also the gifts and qualification for this office. Evangelists in the apostolic Church were God-chosen and Spirit-gifted men, and not self-appointed. The office as well as the work are age long and not for a temporary period. The apostles and prophets laid the foundation of Christianity in the first century. Paul tells us: "For no other foundation can any one lay than that which is laid, which is Jesus Christ." I Cor. 3:11. When this was done once for all, the work of the apostles and prophets ceased. This foundational work consisted of building our personal salvation solely upon Christ and His work, and of completing the inspired canon of the Scripture, fully launching the Christian movement into the world, attesting the divine origin by miracles and signs, and developing the essentials of church doctrine and polity; and upon these foundations the work of building was carried on by evangelists, pastors, and teachers until Christ returns.

The glorious and victorious Christ gave gifts to the churches. There is a diversity of spiritual gifts. An evangelist is a gift of Christ to men. In the order of listing the gifts the evangelists are next in importance to the apostles and prophets and are more important than pastors and teachers. It is a specific office and therefore not synonymous with the office of pastor and teacher. The churches and the Kingdom need evangelists. We realize this in our days and stress evangelism. This responsibility to evangelize the non-Christian world is laid upon all believers in Christ. Every Christian an evangelist was literally true in the apostolic Church. When the persecution scattered the Christians, we are told by Luke in his historical book "The Acts of the Apostles," "Now those who were scattered went about preaching the

word." This cannot be said of our contemporary Christians. Today kingdom work is done by professional men who are trained and called for their particular work. This has been the established usage in our Lutheran Church.

Of the fourteen evangelists in the New Testament Jesus heads the list. But Jesus is in a class by Himself because of His divine Preeminence. We will therefore study the two outstanding evangelists of the apostolic Church, one is a layman and the other an apostle. Philip, one of the seven deacons of the mother church in Jerusalem, who was primarily called to look after the temporal affairs of the poor and sick in the congregation, became a mighty evangelist in Samaria. We read: "Philip went down to a city of Samaria, and proclaimed to them the Christ. And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did. For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed." Acts 8:4-8. That was mass evangelism. Philip knew how to present Christ to multitudes. He also had the gift of personal evangelism. This is vividly illustrated in the story of Philip and the Ethiopian eunuch, whom he won for Christ and baptized him. And the eunuch went on his way rejoicing. Philip had all the essential qualities of an evangelist: character above reproach, fullness of the Spirit, zeal for the lost, ability to evangelize both publicly and privately; he knew the way of salvation; he knew his Christ and was gladly sharing Him with other men; he was obedient to the guidance of the Spirit. Philip is a shining example and thought provoking topic for all workers in God's kingdom.

The other outstanding evangelist is Paul, a graduate of the university in Jerusalem, called by Jesus Christ to be an apostle, set apart for the gospel of God. To him God had given many gifts, which he used profusely in his evangelistic and missionary work throughout the Roman world. We do not exaggerate when we call Paul the topmost evangelist of all time. He gave us the best interpretation of Christ's person and his work of redemption. He preached this Christ and Him crucified fearlessly and joyfully. Those who heard him were either converted or took up stones to kill him. The enemies of the gospel said: Paul turns the world upside down.

The Corinthian ministry of Paul gives us a notable example of his preaching to multitudes. He preached in the synagogue until forced out. Then he took up headquarters in the house of Justus and continued for a year and six months. Acts 18. Another scene in Paul's mass evangelism, perhaps the greatest, was in the city of Ephesus. In this industrial city he labored for three years, first in the synagogue, then in the hall of Tyrannus. Acts 19. Here was a big city evangelization, combining personal evangelism and house-to-house visitation with mass evangelism.

Paul was richly endowed for leadership in his time. His position in Christendom is unique, and will always be that. It is quite impossible to describe fully the grandeur of his personality. His leadership in faith and Christi living is nothing short of divine. His God-inspired thoug and mind have blessed and refreshed the pilgrims on th way to heaven. He has been the teacher of uncount millions who, through him, have learned to know Chri the Savior.

In studying the New Testament evangelists and th work, we nolens volens draw the inference that evang ists are God's prophets and preachers of repentance, t keymen in His mighty program for the redemption the world. They must be called by God and comm sioned by His Church. No man can make himself evangelist by training and experience and then start as a free lance evangelist which is done in our la among some denominations. This is contrary to Go Word. Such self-styled evangelists fall under the verdi "I never sent the prophets, yet they ran; I never spo to them, and yet they prophesied" Jer. 23:21. Of cour the evangelist must have natural ability and receive fr God the call and spiritual gifts and grow into a consecr ed personality in mind and spirit. There are many p tors, who are talented for the work of evangelism; th makeup, their Christian experience, their psycholo their gift of speech, their presentation of the Gospel, th approach to the hearers, their experience of sin and gra differ from the average pastor's. He must have a ke sense of sin and be a lover of sinners and have compass for souls. He must have the gift to arouse and awa the inactive, inert and decadent Christians from th spiritual lethargy, to reclaim the back-slidden and dr ing church members; he must know the art of perfect the saints in spirituality and in knowledge and zeal soul-winning to the point where they will engage evangelism. His personal experience of Christ will ways give him a compelling motive to win souls. love for Jesus and loyalty to his Savior must always the driving force in his evangelistic work. Paul's moti "The love of Christ constrains me" must be also his. must have the gift of preaching with the demonstration the Spirit. He must know the Gospel doctrines thorou ly and must be an expert in making them relevant in th thought forms of our day to the dire needs of men. must be familiar with and at home in the Bible. Th must be in his voice a note of absolute certainty. He m expose sin and exalt the Savior. He must be able to with Paul: "I know in whom I believe." Men are w ing today with a pathetic heart-hunger for the preac who has in his voice a note of absolute certainty. Th is no other preaching so gripping, so arresting, so fascin ing, as that of the preacher who has a sure word. Th is no other man who helps the hungry soul so much as Spirit-filled evangelist, who can tell his hearers what has found true in his own personal experience. He m be able to say, This is the road that leads me to my Sav Jesus Christ, and the careless hearers will be won to a v faith, and the saints will be comforted. His evangeli preaching must be plain and the simplicity of its form much to do with the power of persuasion.

But before one can preach an evangelistic serm

hust have an evangelistic heart. When we read the ons of Peter, Paul, and others, we feel it was evan- ic preaching, Spirit-empowered preaching, bold hing, doctrinal, preaching, relevant preaching, per- ve preaching, preaching full of love of Christ sup- d by transformed lives. The evangelist must have on and compassion for lost souls. The gospel of a n heart demands the ministry of bleeding hearts. n our sympathy loses its pang, we can no longer be ervants of passion. We can never heal the need. o not feel with others. Tearless hearts cannot be s of the Passion of Calvary. We must pity if we d redeem. We must bleed if we would be the minis- f the saving blood shed for sinners. He who wants each the crucified Christ must himself be a crucified His Master's spirit of unselfish service must domi- his soul. A winner of men for Christ must always be er of men. The evangelist's heart must precede the ery of the evangelistic message.

The evangelist must be a man of prayer, because er has a direct relation to success in soulwinning. and you shall receive. Without it little can be achiev- evangelism. Jesus began His ministry with prayer. pent a whole night in prayer and then He went out ll and choose His twelve disciples. He prayed be- launching an evangelistic tour. Mk. 1:35-38. If the ss Son of God, our Savior, needed to pray so much, surely His coworkers must need to pray even more! 120 gathered in the Upper Room prayed and waited ivine guidance in the selecting of a successor to Ju- After Pentecost the multitude continued steadfastly he Holy Spirit to come. And He came. They prayed rayer. The Apostles and evangelists began their with prayer and asked the saints to pray that the el may have free course. Prayer underlies all New ament evangelism. The many promises about pray- d encouragement to pray, must be put into practice evangelist is to be blessed in his work. You have because you ask not. And without Me, says Jesus, can do nothing. — These are the sine qua non of an gelist.

Our Lutheran Church has been blessed with evangelistic pastors in the past as well as in the present. About one hundred years ago Pastor L. Harms awakened his congregation and the State church in Hannover and made it a mission-minded church. Dr. Adolph Stoecker's evangelistic preaching in Berlin created the Inner Mission Society and thus reached and saved thousands of souls that the State church could not reach. H. N. Hauge, a peasant, started a revival in Norway which has not lost its evangelistic force to this day. The Lutheran church in Europe has full-time evangelists. In our land Dr. Walter Maier, the famous evangelist of the Lutheran Hour, won thousands of souls for Christ. We have many evangelistic pastors in our Church who have wide-awake congregations.

It seems we Lutherans take it for granted that every pastor is an evangelist. Which is not true. Why do we have so many conventional Christians? Why are annually thousands of churchmembers placed an the inactive list? Why so many lukewarm, self-satisfied and dying congregatians? Many pastors do not have the evangelistic gift. Many have it, but do not stir it up. Any pastor ought to carry on the work of evangelism and be diligent in soulwinning. However, those pastors who have both the evangelistic and pastoral gifts will be able to do the evangelistic work themselves without calling on a full-time evangelist.

In view of the fact of the ever increasing number of inactive churchmembers and the many backsliders, and in view of the many lukewarm congregations and secularized homes and a nation that is half pagan, the Church of God must have an evangelistic ministry. Our theological seminaries give some attention to training evangelists. Perhaps there should be some specialized training school given to the work of training only evangelists. Christ is still granting the evangelistic gift to chosen men. The Church needs them and the world whch lies in unrighteousness. The New Testament evangelism applies God's only remedy for the need of the world which is sick unto death—Christ, the Savior of sinners.

gious Education. Dr. John A. Perkins, president he University of Delaware, told his student body that erica may "lose out" because of neglect of the spiritual of man. "It is desparately important that you study gion," he said. "Education and the would-be educated st give religion a larger part. The Russians have ied our emphasis upon technical studies. They have lawed our religious and philosophic concepts and substituted their own fervent Marxism. It is in this aspect of mankind's development that the real struggle between East and West is carried forward, and we are neglecting the armaments for it altogether." Dr. Perkins said his university is anxious that its students "recognize the need for the study of this neglected but central subject or religion."

Those Millions of Years

By H. T. F. Wittrock

So and so many millions of years are supposed to have been required in the process of erosion and evolution to bring about the striking phenomena of the earth's surface, with its various strata, rock formations and other baffling problems of the geologist. This dictum of the scientist has met with such general acceptance that even the high-class National Geographic Magazine, in delineating the manifold geological wonders of the different lands, knows no other theory. The issue is a religious one, for according to Holy Writ about six thousand, at best eight thousand years have elapsed since the time of Adam. Nor is it only a superficial difference in time reckoning. This deviation from Scripture is not the least of the forces that have corrupted our national life. Our whole public school system, seeped to the brim by the godless philosophy of the late John Dewey, has bowed before this idol of science and has produced and is continuing to produce a generation of atheistic and spiritual illiterates. If today we are wringing our hands over moral delinquency in high and low places, we are but reaping what we have sown. Departure from God's Word means absolute downfall.

What are we to do? Many professing church members feel themselves inferior before this mighty monarch Science and lose themselves in perplexities. Now I don't lay claim to professional knowledge of geology and archeology, although these subjects have always interested me, and the experts may smile at some of my allusions to their fields of labor; nevertheless, I ask permission to offer some suggestions that may help some of my humble brethren (like myself) out of their uncertainties.

Above all, let it be said that we shall adhere to God's Word, come what may, to God's Word in its entirety. If some things remain unsolved, as will always be the case during our earthly sojourn, we patiently await the day of glory when all shall be light. Let us break off communion with those who sneer at the Biblical account of Creation. We will gladly suffer their jibes; they are our badge of honor. With us it's God's Word first and last and always, even in the face of those millions of years.

But how are we to harmonize science and Scripture? Are they, after all, contradictory to one another? They are not. True science, wonderful in its achievements, is but tracing the footsteps of the Almighty and is learning to put them to use; and some of the greatest in this field (we could mention not a few) have bent their knees before the Creator. There is but One God; the God who has created the physical world and the God who has revealed himself in Holy Writ is the same God; from everlasting to everlasting this is his name. He cannot deny himself (II Timothy 2:13). The invisible things of him from r creation of the world (Romans 1:20) are to serve a preliminary call to the heathen world to seek the fu revelation of him in his holy Word. The heavens dec the glory of God, and the firmament sheweth his ha work (Psalm 19).

If we know nothing else, simple childlike acquiesce in whatever God has done and still does, though we do understand it in our present state of imperfection, sho suffice for the humble Christian; and to some extent most learned must be given to such childlike trust (I C 13:9-12); yet the apparent contradiction between th millions of years and the few thousands of Biblical reco will vanish to a large extent if we will but study the la more closely.

Several attempts have been made by Christian peo to solve this difficulty which however should be disca ed. Some voice the opinion that Holy Writ should no regarded as a textbook of science but only as a revela of religion, the occasional references to the realm of g ogy and the like are but an unscientific accommodatio the mythical beliefs of primitive people. Let us fore have done with this almost blasphemous separation Scripture and science. Sounds much like the emp claim that church and state must be separate whene the latter feels the influence of the former in beha righteousness. The truth is that while the two wor different realms, they should not contradict but com ment and support each other, in fact the spiritual is basis for the well-being of the secular. Similarly relation between Scripture and science.

Another concession, rather wide-spread, is the sumption that the six creative days of Genesis repre six periods of millions of years, during which the ph mena of geology could have developed. In his trea "The Creative Days" L. Franklin Gruber (U.L.C.) se to prove this conclusively. I myself held this view w a young man; but after years of study on this subje have discarded my early opinion. For one thing, this v does not eliminate the mystery. The power behind s age-long developments must still be divine. And could not God accomplish in six short days the same t as in millions of years? Is not a subtle element of belief intruding itself in this period theory? If we m make concessions, let us give them to the Lord *first*. "Jom" of Genesis means just what it says: "The eve and the morning were such and such a day." Entirely much is made of the statement by Peter that one da with the Lord as a thousand years (II Peter 3:8). I

apostle wishes to emphasize the *Mercy* of God toward npenitent world; in Genesis, however, the "Jom" is ace in relief the *Almighty Power* of God in creating world, *before* the fall of man. This whole business eriods" smacks somewhat of unbelief, Daring, Bibli- ith certainly is on the other side, and of this we need be ashamed. Rather too much faith than too little; r too Biblical, even at the danger of ridicule, than avering.—More of this in the second point following.

Permit me now to point to three propositions, rather , both scientific and Biblical, that will, each separate- d more so conjointly, go far in solving our apparent ulties. No doubt, they are known to my hearers, hey should be re-emphasized.

First, is it not a fact that whatever God has created lops and changes faster in its youth than in old age? ly so after sin had entered this world. Quite appar- s this in the vegetable and animal kingdoms. A stalk heat grows many times more slowly from July 1, to 15, than in the first two weeks of April. All animal th becomes practically stationary in the last quarter s life. Man himself must submit to this order of re. Would it seem absurd if we would extend this e forces that are operative in geology? After a cloud- t erosion takes place many times faster than when streams have settled down, so to say, to old age. If have ever lived through a major earthquake, you will learned with terrifying certainty that the rumblings e following weeks with the changes they bring about return to normalcy only gradually. Now we certain- rant that the forces of erosion, volcanic eruptions, ings in the earth's surface and other geological phen- na are at work today, but they operate *slowly*. To ulate from their movements *now* how long it would been to bring about the chasm of the Grand Canyon, lava beds of Idaho and the stupendous cliffs of Gla- Park, using the standard of measurement that we rve today, would be just as preposterous as to mea- the age of a stalk of wheat by its growth the last two ks before harvest. Then, of course, we would arrive ose millions of years. Is it not far more natural to me that these changes were brought about much more dly when the earth was young, especially when thus have the good old Bible on our side? This point will me more emphatic when viewed in connection with third proposition. Apropos we would mention the alled Ice Age, when our entire continent ages is supposed to have been covered by ice, the ting and movement of which gradually produc- those disputed changes in the earth's surface. are welcome to believe this hypothesis, pro- ed you bring it in conformity with point one and ecially point two; although it would appear quite pro- matical that ice movements could have effected the mendous changes in question. Personally, although knowledge is limited, I have long discarded belief in Ice Age.

Point Two is more relevant, less speculative but closer to Scripture than the first. It is not only possible but highly probable that there existed a long period of time between the first verse of Genesis and the third, between the creation of "the heaven and the earth" and the six day period. Exodus 20:11 ("for in six days the Lord made heaven and earth") seems to contradict this, but only seemingly so; it rather corroborates our assertion. For the word used for "created" in Genesis 1:1 is "barah," which means to *bring into existence out of nothing, to create,* while the expression of Exodus 20:11 is "asah," which means *to arrange, set in order what already exists.* Does this not seem to indicate that "the heaven and the earth" might have existed for aeons before it pleased God to set in order our earth for the habitation of man? And could not many of our present discernible perplexities on the surface of our planet have developed during this indefinite period? Of course this can be only conjecture, but we must certainly admit the possibility. We may go even a step farther. "The earth was without form and void (tohu wa bohu)" during and at the close of that period. It would hardly seem to comport with the perfection and goodness of the Creator to have left his original creation "tohu wa bohu," it would rather seem to indicate that a struggle had taken place between Satan and God's works, when perhaps even some prehistoric monsters, whose remnants now baffle our ability to explain, were extinguished. Again this is largely conjecture, but the possibility exists within the framework of Scripture and should be an argument against those millions of years that are used to ridicule the record of Holy Writ.

Now to Point Three, which to my judgment offers the most realistic explanation to many of the problems of geology. I refer to the great deluge of Noah's time. Too little has been made of this even among Christian theologians. They imagine that it was only a local even, for the population of the earth could not have been large and must have been restricted to a small area, etc. But they don't read Scriptures aright, nor have they marked the traditions of primitive peoples in various parts of the globe, who all recall something, though vaguely, of a catastrophic inundation. (Think of the introduction to Ovid's Metamorphoses). The fact remains: the Flood is the most formidable cataclysm, the most far-reaching catastrophe that ever struck our earth since the days of Adam. The objections of the "belittling" interpreters may be answered easily. At least sixteen centuries elapsed between Adam and Noah; and in view of the longevity and vitality of the first generations, the population of the earth might well have reached hundreds of millions and migrated to all parts of the globe. The inventions of those times (Genesis 4:21-22) might well have been quite advanced and facilitated travel. Moreover, God's covenant with Noah promised no recurrence of such a flood; yet in modern times we have experienced devastations by water of terrible proportions (think of the Johnstown, the Mississippi and Missouri floods).

Hence the deluge of Noah's time must have been more than a local disaster. The strongest proof, however, we have in the New Testament. Our Lord makes the deluge a type of Judgment Day (Matthew 24:37-39; Luke 17:26-27) with its universal destruction of all the wicked. St. Peter more specifically draws a terrifying parallel between the dissolution of the physical world in Noah's time and that which shall be by fire on the day of Judgment and "perdition of ungodly men" (II Peter 3:5-7). We all tremble before that day when "the heavens shall pass away with great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." How indescribably terrible, then, must have been the Old Testament type, the great flood!

Though what happened then transcends the imagination, we know that it must have been of such catastrophic proportions as to have left revolutionary changes in the physical structure of our planet. Can we fathom the cataclysm when "all the fountains of the great deep were broken up and the windows of heaven were opened?" Here colossal cliffs arose, deep canyons were cut, vast fields of vegetation swept perhaps thousands of miles and covered by silt to turn into coal, great forests submerged to become petrified fossils, fields of lava swept over hitherto fertile plains; and when at last the waters subsided, they rushed with such violence (remember point one) that new mountain ranges arose and gorges were deepened, leaving some with mighty rivers, while others remained dry as many of the coulees of the West with their dry falls testify. Just *how* the formation of fossils, coal beds, geysers, subterranean streams etc. came about, we'll leave to the professional geologist, mineralogist and chemist; for us laymen this reference to the great deluge should suffice to convince us that science need not go beyond the framework of Holy Writ and resort to those millions of years; on the contrary, humble adherence to the Bible, together with scientific research, will bring us farthest in our search for the truth.

Now these three points will not explain *everything;* mysteries will remain, *and they should* as long as we are on this earth. Here we know only in part. There is a limit to scientific research. We are handling the works of the Almighty, merely touching the hem of his garment. How dare we expect to embrace his fullness? Mysteries and ever more mysteries everywhere! Read what God says to Job, chapters 38 to 41. The psalmist exclaims, "What is man that thou art mindful of him?" (Psalm 8); and again, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it!" (Psalm 139). Truly great and honest scientists are ready to admit this. Though we boast about our atomic age, we cannot but sense (fear) new mysteries beneath the splitting of the atom; all our hullabaloo about space ships and interplanet travel is but another version of "Great is Diana of Ephesians!"

Yet the findings of science in harmony with H Writ will be instrumental in bringing to the Christian deepest spiritual values. He will sink in reverence be his God and exclaim, "O Lord, how great are thy wo In wisdom hast thou made them all; the earth is ful thy riches." From the foregoing one might conclude only forces of destruction were operative in bring about the present condition of the earth's surface. from this. Behind these forces was the power and wisdom and the goodness of God. He who does not mit a sparrow to fall to the ground without his will, moved by a holy purpose in all the convulsions of nat a purpose that meant the well-being of all succeeding erations. Rugged cliffs and abysmal canyons are accidental contortions; they proclaim the sublime maj of God, before whom we are to bow in deepest adorat Again, as we behold what desolations he hath mad the earth, we are to fear his wrath; his preliminary j ments announce the coming of the last Great Day; we called to repentance, not to quibbling about his Word. Last but not least, we behold the overwhelm fact that God to this day is holding back the force destruction, that he is blessing our planet with fru seasons, is giving us our daily bread and all that we for this body and life. The forces that destroyed the world he so directed that now again we have rivers lakes and oceans, mountains and plains, coal, iron oil, vegetation in its myriads of variety, uses and gran (Psalm 104) "The heavens and the earth which now, by the same word are kept in store —— for Lord is long-suffering to us-ward, not willing that should perish, but that all should come to repenta (II Peter 3). And all this because of Him of whom written: "In the beginning was the Word, and the W was with God, and the Word was God. The same in the beginning with God. All things were made Him; and without Him was not anything made that made. In Him was life; and the life was the light of m (John 1). All because "God so loved the world tha gave His only-begotten Son, that whosoever believet Him should not perish but have everlasting life." whole Creation points to Him of whom we sing: "All the power of Jesus' name! Let angels prostrate Bring forth the royal diadem and crown Him Lor all!" ——

Religious Broadcasting

Donald L. Fritz

I

EARLY HISTORY

The invention of the radio by Guglielmo Marconi heralded a most remarkable era. From a toy and a curiosity, the radio has developed into one of the st common and useful features of modern living. It is mated that about ninety-five per cent of all American nes now are radio-equipped.[1] These radios bring all s of things to listen to. Some of them are good, and e of them are bad. One of the most commendable tures of radio broadcasting is the fact that it brings ch of a religious nature into the homes of its listeners. To the credit of our religious leaders and bodies, soon r radio was invented, religious programs were being sented. This new medium of communication was ognized as a very effective means for bringing the ssage of Christ into the homes and lives of people. early as 1924, the "Universalist Leader" wrote that io could save the country from the slow dissolution ich was threatening it.[2]

One of the first radio ministers began regular broadts in 1923. Dr. S. Parkes Cadman began his radio pul- over WEAF (now WNBC) New York. His broadcasts ginated in the Bedford YMCA.[3] Dr. Cadman's mes- ges were widely acclaimed, in spite of the fact that there re only about seven hundred radio sets in use at that ne. Also, these were the very undependable crystal- pe, which were afflicted with much static and fading. is radio ministry has been taken over by the National uncil of Churches of Christ in America. Since 1936, e preacher has been Dr. Ralph W. Sockman (Method-).[4] The council employs a staff of six girls to handle the ail which averages thirty thousand letters a month.

It is interesting to note the predictions which were ade for radio religion in those early days. Most com- ntators believed that radio services would supplant ny of the small rural church services of the country. 1924, the Literary Digest predicted that small churches uld become radio-equipped in order to hear sermons well-known preachers and sing along with famous dio choirs. Already one in fifteen radio sets was owned a religious organization.[5] This was to spell the doom the typical rural church service, "with its prayers an sult to the Creator, its choir worse than the neighbor- od cats, its monstrous organ, and its faltering sermon."[6] is future situation was to relegate the neighborhood rson to the realm of a social worker. Conducting ser- ces was to be a forgotten art. One would merely have tune in the radio set. Circuit-riders would, of course, come non-existent. Roger Babson, in "The Congrega- nalist," wrote, "Radio means the decline of small urches; country people can now hear the best." He redicted that radio sermons would be used to supply urches which had no pastor, or those whose pastor was ill. He also advocated courses in radio ministry for seminaries. A proposition which he presented advised churches to combine their resources and buy all of a Sunday time on the network, so that secular programs could not be heard on the Sabbath.[7]

So sure was one pastor that radio churches would become the chief spiritual organization for many people, that he resigned from the Advent Christian Church to found the First Radio Parish of Portland, Maine. Rev. Howard O. Hough dedicated his radio parish in a studio with nine clergymen assisting. A violin, piano, and mixed quartet assisted at the services.[8] This 1926 venture met with much criticism. The Pittsburgh Post Gazette charged that it would promote non-attendance; the Pittsburgh Chronicle Telegraph labeled it "lazy modernism;" the Albany Knickerbocker Press charged that all ritual and sacramental value would be lost.[9] In the main, these charges were valid, but this radio church did unite the infirm into a parish which they could call their own, even though they could not get out to attend church services.

A great many churches of the Episcopal faith formed the practice in the 1920's of tuning in broadcasts from the New York Saint Thomas Cathedral. Sermons by the Reverend Wilbur Caswell supplanted messages by local pastors.[10]

Looking at these developments from our vantage point of 1952, we can see that the fears that radio would replace small churches and promote non-attendance were unfounded. Radio was not able to administer sacraments, promote the necessary reverent atmosphere, nor provide the personal touch necessary for effective church worship and experience. Those ministers who converted their services to mere radio listening groups found that radio did not supply all that was needed for corporate worship. The visual factor entered into the picture. It is much easier to keep one's attention on a visible speaker than to pay close attention to a voice from a box.

When it was discovered that radio would not replace local worship, the use of radio did not decline. No, its use has been continually increasing ever since those early days. Radio religion plays a vital part in the lives of millions of people the world over. The difference is that now we know that radio must be used as an auxiliary to regular church attendance. Only in the case of the shut-in or isolated can it take the place of congregational experience. In the next chapter we shall attempt to formulate a realistic philosophy of religious broadcasting.

II

A PHILOSOPHY OF RELIGIOUS BROADCASTING

Radio today enters millions of homes, business places, and automobiles. No other form of mass communication enjoys such widespread coverage. Radios are found among the extremely wealthy, and among the extremely

poor; radio broadcasts are heard by the very intellectual, and by those with relatively low mentality; city folk and country people, young and old, all listen to the radio. A very important consideration, then, in planning a religious program, as in planning any other type of broadcast, is that of the diversified audience it will reach.

The only purpose of any religious broadcast must be that of spreading the good news of the Gospel. This purpose must be achieved with great care, for it is easy to drive listeners away with the wrong type of approach. It is always far easier to lose radio listeners than it is to gain them. To be sure, we want the point of the broadcast to be clear, so that the common man will not turn it off because it is not understandable. Yet, the theology should not be shallow, else the good thinkers among the listeners will dial away because the logic is ridiculous. Achieving the right balance between these two extremes takes skill, but is vital if the program is to be a success. How this enters into the production of various types of programs will be discussed in later chapters.

When we say that the purpose of any religious broadcast is to spread the Gospel, this means something different to each sectarian group. Fundamentalists, evangelicals, orthodox groups, modernists, and high-church groups, all immediately attach their own particular meaning to the Gospel message. Each church group has its individual interpretations of certain Bible teachings. The natural question is, "Should these sectarian differences shine through a radio presentation by the various groups."

It is to the credit of the religious broadcasters of our day that very seldom do we hear a denunciation of another Christian group by some advocate of a strict sectarian line. The historical points of difference between Christian groups are very infrequently discussed over the air. This is as it should be. There are many universally accepted points of the Scriptures which can and do form the basis of many fine radio presentations.

The reason that mode of baptism, doctrine of the Lord's Supper, and other points of contention are seldom brought out in a broadcast is two-fold. In the first place, the radio program that adhered to a narrow sectarian credo would not have much of a chance of attracting listeners outside its own church group. In the second place, the approach would be too negative. Instead of emphasizing those broad Christian concepts which are universally accepted, the broadcast would, in effect, be an attack on all churches but the one represented on the program.

The foregoing paragraphs should not be interpreted to be advocating a unionistic type of radio presentation that wipes away all denominational barriers. On the contrary, very often the doctrines distinctive to the church on the air can be brought out. This must be done in a subtle and inoffensive manner, however. Never should another branch of Christendom be attacked. The emphasis must always be on the positive, never the negative aspect of the case. With such a broad and diversified audience, more harm than good for the Gospel of Christ can result from an indiscreet broadcast.

It is only natural that denominational flavor w creep into a radio series somewhere along the line. Th is not only acceptable, but actually desirable. Churc groups which never state any of their beliefs on broa casts would soon get the reputation of being without creed. A delicate balance must be achieved betwee being too general, and being too dogmatic that offense ma result.

Along this line, Bishop J. Francis O'Neill, producer the Catholic Hour, and the Hour of Faith, states that rad is a tool used by the Catholic church for proselyting. "TH Catholic doctrines must be expressed sweetly and clea ly," he says, "so that the audience will think at least on or two per cent like Catholics."[11]

A radio preacher who is much more vigorous in h wish to spread a sectarian doctrine is Jim Nichols Abilene, Texas. His expressed purpose, which rejec our stated philosophy of religious broadcasting, is to la out against the other church groups and their differe doctrines. He states, "Every week the Lutherans, Ba tists, Methodists, Catholics, Christian Reformists, Se enth-Day Adventists, Christian Churches, and scores independents spend hundreds of thousands of dollars preach false doctrines from coast to coast over the air.' He asked his own church, the Church of Christ, for rad time to refute these false prophets, as he called them. Th one million members of his denomination responded, an now he preaches his own doctrines over the air.

Briefly stated, the proper philosophy of religio broadcasting must not be the desire to attack those d nominations which differ from yours on doctrinal issue The flavor of your own church's teaching is bound show up in broadcasts, but it must be inoffensive an positive. Let us content ourselves, because of the grea diversified radio audience, to proclaim the truths Christ's Gospel in such a way that men will be won f Him, rather than antagonized and driven away.

III

THE RADIO INDUSTRY

Since the early 1920's, radio stations have be spreading everywhere. In America today there a scarcely any towns with a population of more than 20,0 which do not have at least one radio station. There a no inhabited parts of the country where radio progra cannot be received from at least one radio station.

The power which determines the amount of covera is allocated to radio stations by the Federal Commun cations Commission. Each broadcasting company mu petition for the amonut of power it desires and the FC grants such power as it deems necessary to meet th existing needs of the area to be served by that particul station. Stations with 250 to 500 watts power are call local stations. These can be heard only in a radius twenty-five to seventy-five miles. Stations with 1,000 10,000 watts power are regional stations. Their listeni area covers up to a radius of three hundred miles. St tions with 50,000 watts power are clear channel statio

ch can be heard as far as 750 to 800 miles with clarity. e vast majority of radio stations are those with the er powers. These stations serve a community rather an an entire area of the nation.

We can also differentiate between stations on the is of their network affiliations. There are five major works and many smaller ones in the country today. ese networks join their member stations by telephone es so that all may receive the same programs simulneously. The five major networks in America are the umbia Broadcasting System, the National Broadcast- Company, the Mutual Broadcasting System, the erican Broadcasting Company, and the Liberty Broadting System. Stations affiliated with one of these works receive both commerical and sustaining (unnsored) programs over the network lines. They are d for broadcasting the commercial programs, and must for the privilege of broadcasting the sustaining ones. estimated one-half of the stations of the country do have network affiliations. Many of these have a t time regional network service, but most of them are ependent. This means that all programs broadcast by h an independent station originate in its own local dios.

A small percentage of the radio stations in America e not run for profit. These non-commercial stations do t accept any paid advertising, and are usually endowed a church or educational group. There are eleven stans operating in the nation today which are owned by urch groups. A more detailed study of them appears a later chapter.

Of the major networks, MBS, ABC, and LBS accept igious broadcasts on a commercial basis. The Mutual twork especially has many well-known broadcasts hich are paid for at the full commercial rate. Mutual w limits these paid religious broadcasts to Sunday. In s way, the directors try to keep their programming operly balanced. They do not want Mutual to become own as a network of commercial religion.[13] ABC and BS have comparatively few commerical religious broadsts.

NBC and CBS do not sell any time to religious groups. stead, they donate several million dollars worth of free he each year to Catholic, Protestant, and Jewish groups a per capita basis.[14] An outstanding example is the ogram over NBC conducted by Monsignor Fulton J. heen. This Catholic Hour averages 100,000 letters a ar.[15] NBC recently appointed a full-time director of its ligious department. Dr. Max Jordan, a Catholic and rmer war correspondent, will do nothing but supervise d coordinate the network's religious broadcasts.[16]

Because the Mutual network has many commercial oadcasts by religious groups, this does not mean that e network does not also donate free time as CBS and BC do. Among its sustaining offerings each week are he Family Theater, a Catholic-sponsored dramatic proam from Hollywood, and The Pilgrims, a colored church rvice from Washington, D.C. In addition, MBS schedules special features on religious festival days. Yom Kippur is broadcast each year from a New York temple. A popular feature during World War II was the Minute of Prayer broadcast seven days a week at 6:00 P.M.

Seemingly, it is far better for the networks to broadcast religious programs on a sustaining basis, rather than to charge the full commercial rate. This does have its drawbacks, however. When a church group buys time on a network, it is assured of being carried over the stations affiliated with that network. They are being paid for broadcasting the program. For example, when buying time on Mutual, a church group may order more than five hundred stations. This is not true with a sustaining broadcast. Usually these free programs are only carried by those stations which are unable to sell that particular time locally. Thus, most large stations do not carry many sustaining programs. As an example, thirty-nine out of ninety-seven stations of the Columbia Broadcasting System currently reject one of the CBS religious sustainers.[17] We might say that the sustainers get the crumbs that fall from the commercial table.

The networks regulate, to a small degree, the religious programs which they broadcast. They require a written script several days before broadcast time so that it may be checked for any libelous statements. Furthermore, they do not allow any direct appeals for money. No program is allowed to last more than one-half hour except on very special occasions. The British Broadcasting Corporation goes even further. It states that affirmations of widely differing beliefs can be made constructively so that controversy is not the primary purpose. BBC exercises editorial responsibility to see that this policy is carried out.[18]

Local stations are much more lax with regard to program content. Only the very large stations require advance scripts, and none, to my knowledge, prohibit appeals for money. The religious broadcaster must here exercise his own discretion and good common sense.

All radio stations must carry a certain number of programs which are of a public service nature. The FCC does not fix a set ratio of commercial clause or condition in the license granted to each station: "The station must satisfy the public interest, convenience, and necessity."[19] Religious programs, especially those carried on a sustaining basis, are considered by the FCC to be such programs which satisfy the public interest. Stations which refuse to broadcast a certain amount of gratis religious programs are liable to have their license revoked. KHMO, competing with others for a license to broadcast from Hannibal, Missouri, promised daily broadcasts of the several Hannibal churches without charge. Judge Fred Vinson of the Federal Court of Appeals gave KHMO the verdict on the basis of this promise.[20]

The FCC has been interested in maintaining a good balance of the programs on the nation's radio stations since it was formed in 1928. As early as 1922, Herbert Hoover, then Secretary of Commerce, began laying the foundations for this very important branch of the federal government. Mr. Hoover has often been called "the first traffic cop of the airways."[21] The FCC does not want to

cram culture, religion, or anything else down the throats of the public. It is merely interested in maintaining a good variety of programs, thus protecting the listening public from offensive or trashy broadcasting days. The FCC placed twenty-six stations on a temporary license status recently because of a blank showing in religious programming.[22]

This attitude of the FCC is being capitalized upon by many church groups. Since stations are required to carry a certain percentage of free religious programming, they are willing to listen to any good proposition. A religious program which is technically, artistically, and psychologically sound, especially when presented to an independent station or a local station, is almost certain of receiving air time. Most stations conscientiously strive to achieve the correct ratio between Catholic, Protestant, and Jewish sustainers.

A particularly difficult problem arose a few years ago when a Robert Harold Scott pestered San Francisco radio stations for air time to discuss a controversial subject. According to FCC regulations, he should have been allowed free time. The stations stalled as long as possible because Mr. Scott wanted free time to advocate atheism. The stations were giving free time to religious groups, so he appealed to the FCC. After stalling for sixteen months, in July of 1946 the FCC ruled that atheists should get free air time. This ruling brought immediate and vitriolic reactions. Broadcasting Magazines accused the FCC of taking jurisdiction over God; Bishop G. Bromley Oxnam took the opposite view by saying that the atheists have as much right to air time as Methodists do; Father M. S. Sheehy of the Catholic University termed it "arrant nonsense;" Rabbi Solomon Metz of Washington D.C. thought that the FCC went too far. The stations are still refusing the time to Scott, and the FCC has ruled that his complaint is insufficient to revoke their licenses.

There are now two small networks originating in Detroit which carry only religious programs. They are the Associated Broadcasting Company and the Wolverine Network. These link together a number of small mid-western stations on a part-time basis to broadcast programs which are mostly of the fundamentalist type. Detroit also has the only religious advertising agency in the nation, the Stanley Boynton Company. Church groups use the services of this agency to select outlets for their programs, supervise scripts, billing, mail, and all business matters connected with the programs.[24]

(To be continued).

[1] Radio Daily, LVIII (Jan. 31, 1952), 1.
[2] Literary Digest, LXXXII (Aug. 23, 1924), 31.
[3] Newsweek, XXX (Oct. 13, 1947), 72.
[4] Ibid.
[5] Literary Digest, XCIV (July 30, 1923), 30 .
[6] Literary Digest, IC (Oct. 3, 1928), 31.
[7] Ibid.
[8] Literary Digest, LXXXIX (May 15, 1926), 30.
[9] Ibid.
[10] Literary Digest, LXXXII (Aug. 23, 1924), 31.
[11] Time, XLVIII (Aug. 26, 1946), 67.
[12] Time, LIX (May 24, 1952), 545.
[13] Newsweek, XXV (Jan. 22, 1945), 75.
[14] Ibid.
[15] Ibid.
[16] Newsweek, XXV, (Jan. 22, 1945), 76.
[17] Dixon Wecter, "The Public Domain of the Air," Saturday Review of Literature, XXIX (May 18, 1946), 29.
[18] Christian Century, LXIV)March 26, 1947), 388.
[19] Business Week, XC (April 21, 1945), 90.
[20] Dixon Wecter, "The Public Domain of the Air," 30.
[21] Dixon Wecter, "The Public Domain of the Air," 30.
[22] Broadcasting-Telecasting, XLII (Feb. 18, 1952), 5.
[23] Newsweek, XXVIII (Aug. 12, 1946), 70.
[24] Newsweek, XXV, (Jan. 22, 1945), 75.

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Luther, the "Nightingale of Wittenberg"

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From ancient days the German people had been a nation of singers. Their popular songs date from a very early age. The heathen Teutons sang hymns to their numerous gods. After the conversion of the Teutons to Christianity, many of their hymns were also rewritten and used as Christian hymns. The Wackernagel collection lists 1448 German hymns which were written between the years 868 and 1518, and this is not believed to be a complete account. However, the greater part of these hymns had been written only for personal use and not intended for public worship. A few became sources of encouragement as men marched forth to the Crusades.

A century before Martin Luther wrote his first hymn, Bohemian hymnwriters were writing hymns and Bohemian congregations were singing them. Their leader, John Huss, had been a choir-boy. Later he had translated some Latin hymns into Bohemian, and had also written some hymns of his own. The Roman hierarchy strongly opposed the practice of the Bohemians singing in their own tongue. Huss was burned at the stake on July 6, 1415, and his ashes thrown into the Rhine River. Following his death as ordered by the Council of Constance, the Hussites were warned, and ordered to cease congregational singing. The Council went so far as to frame this decree against such singing which read; "If laymen are forbidden to preach and interpret the Scriptures, much more are they forbidden to sing publicly in the churches."

Martyred John Huss lived on in his hymns and translations. In 1501, his followers, "The Bohemian Brethren," gave to the world the *first* Protestant Hymnbook in the world, containing 89 hymns. In 1522 a delegation of these "Bohemian Brethren" visited Luther. He was very much impressed with their hymns and hymnbook. Some of these hymns were, later, incorporated into some of the German hymnals. Many of the Bohemian hymns were translated into German by Michael Weisse, and published in 1531.

Neither John Huss nor Martin Luther may have been familiar with the quotation—"Let me make the songs of a nation, and I do not care who makes its laws." But, they certainly realized the truth contained in this statement. From the very beginning of his break with Rome, Luther saw the need for hymns in the language of the people. He wrote to his friend Spalatin: "It is my intention, after the example of the prophets and the ancient fathers, to make German psalms for the people . . . . We seek everywhere for poets . . . . I entreat you to join hands with us in this work and to turn one of the Psalms into a hymn."

Hymn authorities speculate on the heights to which German hymnody might have risen had the great English poet, John Milton, been a German. One writer says: "What a use Luther would have put Milton to, if he had been a member of his church! What songs he would have written!"

Very soon after Luther completed his translation of the New Testament, Luther proved that "Necessity is the mother of invention," and started to write hymns himself. His first hymn appeared in 1523, and twenty years later, in 1543, his last two were written. 37 hymns are credited to this man, whom Dr. John Julian calls, "The Ambrose of German hymnody." According to Koch, Luther was busy in the translation of the Psalms, when "the spirit of the psalmists and prophets came over him."

Flung To The Heedless Winds is believed to be Luther's earliest hymn. It is paraphrased from the tenth stanza of a long ballad written in commemoration of the death of two friends. Former Augustinian monks, they were burned at the stake on June 30, 1523, in Brussels because of their stand with Luther's doctrine. Soon after this, Luther wrote his first hymn intended for congregational use. This was *Dear Christians, One and All, Rejoice.* We sing it today to the original tune given it by Luther, which is known as "Luther's Hymn." Tradition says it was sung by a traveling artisan,—Luther liked it, wrote it down and used it as the setting for this hymn.

W. J. Polack, in *Handbook To The Lutheran Hymnal,* designates the hymn *All Praise To Thee, Eternal God,* as the first Christian hymn of the Reformation. It also was written in 1523, and was published on a broadsheet, and probably distributed and sung publicly on Christmas Day, 1523. Bach used both the words and the tune in his Christmas Day "Choralkantate," and the sixth stanza in his Christmas oratorio.

One of Luther's dreams came true in 1524, when he published the *first* German hymnbook. This was very small when compared to our modern hymnbooks, as it had just eight hymns,—four were by Luther, three by Speratus, and one by an unknown author, possibly Justus Jonas. Later in 1524 another hymnbook appeared,—with 25 hymns, 18 by Luther. The *King's Gesangbuch,* edited by Luther, was first published in 1529 with 54 hymns. During his lifetime, no less than 60 editions of various hymnbooks appeared.

The hymn considered Luther's best hymn, by many authorities, is one of his early hymns, *Out of The Depths I Cry To Thee,* first published in 1524. It is a paraphrase of Psalm 130, and was sung at Halle in 1546, while the body of the Great Reformer was on the way from Eisleben to Wittenberg.

The familiar Christmas hymn, *From Heaven Above to Earth I Come,* was written for his own family, especially his little son, Hans, for Christmas, 1534. One of the last hymns Luther wrote was, also, a hymn for Christmas, *To Shepherds As They Watched by Night,* (1543). This was to be used when the earlier hymn was too long.

Of course, the most widely-known of all Luther's hymns is the hymn, *A Mighty Fortress Is Our God,* which is sung the world over and found in hymnbooks of most Protestant denominations. This great hymn, growing in popularity, is known as "The Battle Hymn of Protestantism."

Luther's hymns were published almost as soon as written, and they attained instantaneous popularity. One Catholic official declared: "Luther's songs have damned more souls than all his books and speeches." Another said: "The people are singing themselves into the Lutheran doctrine." Alarmed by the great popularity of Luther's hymns, the Catholic Church, published, in 1537, the *first* German Catholic songbook, edited by Michael Vehe, a monk of Halle. Paradoxically, of the 52 hymns in this book, four were Catholic versions of Luther's own hymns.

Samuel Taylor Coleridge declared: "Luther did as much for the Reformation by his hymns as by his translation of the Bible." Certainly, he did open the floodgates of German hymnody. Soon there were hundreds of German hymn-writers, and thousands of German hymns. Authorities estimate the sum total of all German hymns to be approximately 100,000. The songs of "The Nightingale of Wittenberg" earned for him the appropriate and deserved title of,—

"The Father of Congregational Singing"

Bohemia is known today as Czechoslovakia,—Prague, as now, was its capital. According to Fox's *Book of Martyrs,* Huss went to his death singing a hymn, "with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles, and the noise of the multitude."

A copy of this first German Hymnbook, published at Wittenberg, is found today in the Hamburg Library.

CORRESPONDENCE

Dear Mr. Editor:

In your April issue of 1952 there appeared an article by Walter G. Tillmanns under the title, "Our German Friends Report Back." The article in question was not a translation but a rather free interpretation of the book "Länder—Menschen—Universitäten" containing excerpts from letters by students while abroad, among them students who attended our Lutheran seminaries.

Some of my friends called my attention to the article shortly after it appeared. What interested me most was that almost two and a half columns of the eight and a half columns consisted of an interpretation of excerpts from letters by a student who had attended Augustana Seminary. After reading the article carefully I found that I reacted much more negatively to Prof. Tillmann's interpretation than I did to the student's original statement.

One of our professors checked Professor Tillmann's interpretation against the original, and our reaction at the time was that the free interpretation was much more negative in attitude than the original document. Early this month I received a letter from the student in question, and his reaction was the same.

I would therefore ask, Mr. Editor, that in all fairness to Augustana Seminary and the European student in question and in the interest of better understanding between us and our European brethren you print this letter, together with the following exact quotations from a letter written by the student in question and addressed to me.

"Dear President Mattson:

Today I come to you with a real heavy and troubled heart. From an American visitor at the Hannover Conference I received a pamphlet last week which was given to Americans traveling in Germany this summer, quoting the article 'Our German Friends Report Back' by Walter G. Tillmanns, published in *The Lutheran Outlook,* Volume XVII, No. 4, April, 1952, p. 103. Without any doubt you have read this article too, and I cannot help but imagine that it must have caused a lot of ill-feeling in you and, as I am afraid, in others too. I needed about a week in order to get over the shock that such a thing was published. Never before did I see such a pile of misunderstandings, poor translations and also, in part, bad will. I do not want to take your precious time, but I just feel urged to do something about it.

First I would like to state that I did not know anything about this publication until last week. Neither was I asked for the permission to publish some of my private letters in that German book.

My letters were meant for German readers and their main purpose was to challenge the German church to learn something from American church life, as it has been my task as exchange student. My report was so pro-American that I got here some real hard criticism from the German side.

But Tillmanns misunderstood all this and evaluated all the things I brought out as typical American as 'negative' in my sight. By leaving out small words, changing the word order a little bit, making a subjunctive as indicative, and changing a special observation into a general statement, he succeeds in turning the meaning into a different light. I will give you only a few examples:

When I say that the students are more practical and less problematic, meaning that positively because they don't lose themselves as the Germans in unfruitful 'deep' thinking, he translates simply: 'The students don't have many problems' which is a very hypocritic judgment.

When I point out that the Church History course was shorter, but that just because of this fact mostly there was more clarity among the students about the big and decisive questions than in Germany, he gives the idea of this whole

agraph with the statement: 'Compared with German ological teaching very little is taught here.'

When I say that American church life has three accents hwerpunkte), he maintains: 'American church life is ided into three parts.'

When I say that the Sunday School system has not per-ded me entirely (überzeugt) he says: 'He is not impressed.' nen I say that the Sunday School teachers mostly have no agogical training, mentioning that in order to encourage German church to use more lay people too, and say that Sunday School teachers have no *means* of discipline, he anslates': 'Our Sunday School teachers don't know much, re is no discipline.'

The most striking example for this is the following: In a ter giving in a more or less humorous way my very first pressions when I came over, I mentioned positively the od *atmosphere* of a folk dance evening at Augustana *Col-e*. Tillmanns has the disgrace to write the statement: 'The dding ministers at Augustana are dancing, not as in Ger-ny, but much wilder.' Observations I made in other places velling through the country are related by the 'translator' Augustana and a positive remark about Augustana was—ough also wrongly understood—immediately commented on the author with: (Note: Good indoctrination at Rock and!).

How easily could all these misunderstandings have been oided, if he only would have contacted me. I feel not so uch troubled about it for my own sake, but above all for o reasons:

1) Because of the bad light that falls on the Augustana minary and Augustana Synod. It must seem to you an treme sign of ungratefulness to make such unjust state-ents after having experienced so many benefits.

2) As you know from the very first day of my stay in e States, I understood the privilege of being there as a chal-nging task to help to a mutual understanding between the urches and the nations. I work on this task until this day rough speeches and many, many letter contacts. Now I nd my very own words used just for the opposite purpose nd I do not understand why this article was written at all. his summary of picked-out, negative statements, distributed unknown European travellers will cause nothing but ill elings and enlarge the gap, even between Lutherans. Is is the task a Christian journal has in the chaotic situation of day? Why did they not write to some of the German ex-nange students and ask them what they *have learned* in merica? I gladly would have written an article, proving at I could not picture my ministry here without my Ameri-n experience."

This letter is already too long, Mr. Editor, but I do wish thank you for your patience, courtesy and the opportunity set the record straight as regards my own seminary.

Sincerely,
Karl E. Mattson, President
Augustana Theological Seminary

ir:

The "Missouri Pastor, Nevada" (The Lutheran Outlook, ctober, 1952) will kindly allow this little note, for I will be emembered as a UELC pastor sincerely appreciative of the Missouri brethren and their conservative theological position. My aim is to help preserve true memories of the splendid ooperation we all enjoyed at our Service Center in San rancisco, which he mentions.

Reference his statement about Oslund throwing monkey rrenches instead of giving cooperation, please let me offer the following on the basis of the closest association and observation during our two years of joint effort in establishing the grandest of all the Service Centers, the years 1942 and 43.

While it was my happy privilege to go out and make contacts with numerous military units and draw men to our Hotel King George, Pastor Oslund and his good wife stood unselfishly meeting servicemen at the hotel registration desk almost day and night—including many Missouri men. Besides, Oslund carried the heavy financial responsibility for the institution. Yet he threw no monkey wrench into my military associations, but, instead, assisted me in obtaining through the Fourth Army the official status of "Special Duty Without Remuneration" on the basis of my commission long held. Instead of a monkey wrench, this cooperative action served as a valuable key to gain free entrance to the whole military area for Missouri as well as for NLC—also helped to fill up our hotel rooms.

Nor did any monkey wrench come into the machinery when my wife and I had organized and coordinated forty large groups of Lutheran women to serve free refreshments at the Service Center. When their time would allow, the Oslunds came right into our department and worked with us entertaing up to 1,700 men in a day,—and this whether the serving group of women were from Missouri congregations or NLC.

Nor yet any monkey wrench when because of Oslund's strenuous hotel duties I was elected to succeed him as president of the Bay Area NLC Ministerial Association of nearly 30 pastors, nor when I took upon myself the privilege of inaugurating joint monthly meetings between these and 20 Missouri pastors. No credit to me. It was only that the time and the spirit were ripe for such genuine fellowship of the two groups.

It was a great day at our Hotel King George Service Center when in response to my telegram Dr. Poppen (then president of the ALC) gave plain talks to a joint meeting of 43 Lutheran pastors, both forenoon and afternoon, and led our discussions on what was common Lutheran ground. Missouri and Oslund will remember how the whole group followed us into the chapel—and even prayed together. Ja Wohl!

In the midst of this all-Lutheran cooperation, I was transferred to set up other Service Centers and make military contacts for National Lutheran Council in conjunction with Missouri representatives, who in every instance manifested a good spirit of fellowship. Regarding our really great cooperative work in San Francisco it is my thought that if any monkey wrench business did develope, then our chosen national Lutheran commission should have been keen enough to detect the true nature of it. And now, brothers, it is my sincere hope that our joint Lutheran work in the Bay Area may go down in history with happy and sacred memories for us all—both Missouri and National Lutheran Council.

Finally, I do not think our Missouri—Nevada Pastor would, at second thought, have used the term "satanic" about such an adiaphoral thing as to put on a cowboy outfit. Our UELC pastors do reserve such serious theological terms for the pertinent throwing of an ink bottle. I feel, dear Missouri brethren, that the seriousness of the lodge question must not be tapered off by such trivial references as a cowboy outfit and a nickname. If the charge of Masonic Lutheran Unionism in Reno is true, then let us hope it was a lapsus and that Dr. Fry has already been in Reno on official visitation, such as would have been done promptly and decisively by his grandfather, my treasured professor at Mount Airy, Philadelphia. Yes, and Bishop Peder Paladius in Denmark would have made prompt "visitats."

In the interest of a sound Lutheran union,
James C. Peterson, Salt Lake City

NEW BOOKS

THE CHRISTIAN CHURCH IN A SECULARIZED WORLD, by John Lavik, Augsburg Publishing House, 1952, $2.00, 153pp.

Dr. Lavik, president of Luther Seminary, Saskatoon, Saskatchewan, gives us the enlargement of his lectureship at Luther Seminary, St. Paul, under sponsorship of the Augsburg Publishing House. His book tries to help the Church to study "to understand and rightly to appraise this secularized age." As a result of his effort we have a meticulously-correct statement of Lutheran dogma concerning the meaning of the Church, the Revealed Word of God, and the Church's mission of preaching and teaching.

But we do not have a book which challenges or inspires, I fear. The reader is not able to feel that the author has himself experienced the hot, merciless winds of a secularist culture dehydrating his own spirit. Rather the impression gains that Dr. Lavik has never had to wrestle for his own soul against the "isms" he points up. Now this is no criticism, of course. We can thank God for being spared temptations. But then we shall find it more difficult to help those whose lives have been seared by the temptations we are unaware of. The stock answers here given against secularism will do small good probably. They compare to telling an alcoholic that he should simply ask God for relief and determine not to drink again. A teetotaler can say that: but he won't help the slave to free himself from his chains.

Out of thirteen apostles, only Paul can describe the meaning of the Truth that makes men free from the Law. Because only Paul experienced the subtle claims of work-righteousness perfected. To write on Christianity's answer to secularism, we shall need a different and more sympathetic approach to the problem. We shall need an approach which appreciates the devastating pull which secularism can command over the human soul. Otherwise we have a parallel in a monk, safe in his monastery cell on the rolling hills of Wisconsin, attempting to write helpfully for a bemused and confused Catholic behind the Iron Curtain and how that Catholic ought to be acting these days. Counselling would be more helpful if the sickening nothingness of secularism had opened before the terrorized gaze of the counsellor too.

Now actually, the author had the key to the compulsion of secularism among us in his hands, on page 43. There he noticed that Pentecost has passed out of observation in the Christian Church. If he had only thought more earnestly on this. For the loss of the Pentecost Festival in our age is the issue between Christianity and secularism. It is also the most obvious indication that secularism has captured the church-life also.

We have not passed by Pentecost, as Dr. Lavik suggests, because in contrast to Easter and Christmas it does not lend itself so easily to commercialism. Don't worry that if the man of this world could get hold of any meaning for himself in the Festival of Pentecost, that he could not find ways to commercialize it in a hurry! But we are not really supposed to believe in our Christian Festivals because the world of commerce has helped us. Pentecost has lost meaning to Christians. It is Christians who stay out of their churches in droves on that beautiful spring morning called Pentecost.

Why does the Church not observe the day anymore? Because the Pentecost Festival is the very difference between secularism and Christianity. Pentecost testifies the reality of the spirit. But Christianity itself has been secularized, and so we find it impossible to load the Pentecost Festival with meaning any longer. We do not believe anything is real unless it can be touched or seen. That is secularism. That is the challenge of secularism which has taken us over. That is why Pentecost is meaningless to our secularized generation.

Now this challenge of secularism is not to be overcome by Dr. Lavik's suggestions, I am afraid. We won't meet this challenge by more Bible preaching, with less sermon illustrations. We won't meet it by abandoning John Dewey in education. And we won't meet it by getting more spirit-filled preachers and laymen. All of these are effects which cannot but flow from the capitulation of secularism. They are not causes. His argument is like saying that we need to get rid of Hitler by having the American army in Berlin. If we have the army there, Hitler is gone, and Nazism is dethroned.

How is the challenge of secularism to be met then? By a man who courageously goes to battle against the view that reality is only sensory. He will do this in two ways, but he must himself have been seared by the fire before he will have the courage to fight it. He will first point up the fact that there is actually a spiritual drive which infects and colors and controls the belief that sensory experience is all that is real and good. He will point out the spiritual evil, for example, which controls any purely sensate culture, such as Naziism and Communism and even American politics and economy. The gas-chambers of Dachau have taught even those who know nothing of the Bible about this. He will, second, affirm the personally-experienced visitation of the Spirit according to the divine promise, upon those who wait for power from on high.

Now it was this thankless task to so challenge secularism out of their own corrupting experience, which Barth and Brunner took upon themselves. Our author would therefore do well not to forget this fact which all of us know in our religious experience in the last twenty years: that whatever return to spiritual realities has come to the church in our age, has come from the leading of these two men. It has not come from orthodox churchmen whose orthodoxy is felt to be guaranteed because they can repeat the same old truths in the same irrelevant ways. You may blast away at neo-orthodoxy, gentlemen. But don't forget that you only get a hearing these days because neo-orthodoxy called the enemy's fire on itself. And thereby made the rest of our sleeping religious world aware that there is such a thing as spiritual fighting against spiritual wickedness.

There is one chapter which may get a spark of fire in this book. It is Dr. Lavik's suggestion that all seminary professors be required to take a year or two out of teaching in order to find out whate actually is going on in the congregations they teach about. I leave the spark to ignite itself; or let somebody else put some tinder under it.

The publishers will also do well to call attention to the fact that they have transposed pages 140 and 141.

George H. Muedekin

RTIN LUTHER, HIS LIFE AND HIS LABOR, by William mann. Revised edition. Concordia Publishing House, 262 pages, $3.50.

This revised edition of the popular Luther biography by venerable Dr. Dallmann (he was 88 years of age at the of publication of this edition) retains all of the fervor the enthusiasm of the original work. In the introduction stated that this Life of Luther "is not written for the l in the school nor for the student in the study, but for plain people in their homes, though it is based on the ings of historical experts." It is written in the author's y style which is also characteristic of his other books. ntains much information which is not easily found in r Luther biographies. The numerous illustrations make reading of the book interesting. I liked the fact that t one-half of the book is devoted to the life of the Re- her after the diet of Worms. The "Old Luther" is often ected in our English biographies. Although the author res us that "the reader may rest assured the Catholic rch has not been wronged" in his book, he has been care- to assemble all the material about the Church's shortcom- and sins, and presents them in a most vigorous manner. is an interesting book, because it is so different from its panions in the field.

W. G. Tillmanns.

rtburg College 1852 - 1952 A Centennial History by Ger- Ottersberg Ph. D., Waverly, Iowa.

In searching out the history of Wartburg College, Pro- or Ottersburg must have encountered difficulties which ld have daunted many another man. Had he accepted date assigned as the birth year of the College, 1868, this k would not have been written. But he was convinced Wartburg College was founded in 1852, in Saginaw, higan. He set himself the task of proving it. This re- wer would say that he has succeeded. To do so he had y a thin line to follow, sometimes almost invisible, some- es underground, then appearing again on the surface. en we see the many interruptions of its functioning, it is even an unbroken line. But Dr. Ottersberg has spliced the s again and again. Thanks to him, we who read this ory can follow an unbroken line from 1952 to 1852.

The history of Wartburg College is a thrilling saga of most innumerable hardships overcome by a heroic faith and secrated courage, crowned today by illustrious achieve- nt. We wonder if any other Church educational institu- suffered like vicissitudes. For us who think in terms colleges of today it may seem ridiculous to call a school h as was begun in 1852 a college. But the essentials were re: a curriculum above common schools, teachers, students, h with a definite aim. Here were inspired teachers on end of a log and eager students on the other, and that ording to an old saying, constitutes a college, or even a iverstiy. We are thrilled when we see this mustard seed elop into a spreading tree.

This book is history, so it is not within the scope of the viewer to criticize it. After all the diligence employed by historian to find and collate the facts, we can only say: re they stand! Refute them if you can!

But the book is more than a dry chronicle of events and tes. Dr. Ottersberg has the happy faculty of presenting subject not only as an organ, but as an organism. It is vibrant with life. It is written in a "running" style as though the author were running a race against time. He had a hundred years to cover. And he was not writing a ponderous tome. For that reason, he could not stop at every milepost for long reflection. He leaves that to the reader. Picture it yourself. Let your imagination play on it. Here is the canvas, the paint, and the brush. As a result, the book has not one dull spot. While portraying the men of the Old Wartburg sympathetically, he wastes no maudlin sympathy on them. It was all in the day's work for them.

This book gains when read collaterally with the history of the Iowa Synod. Not only do the history of both run parallel, but the web and the woof of one is woven into the web and the woof of the other. So there had to be a lot of Iowa Synod history told in connection with the history of its college. It is the history of a vision in the face of one adversity after the other. And Wartburg College today is a vindication of that vision.

The memory of this reviewer reaches back to the last two years of the first Waverly period of Wartburg College. Nostalgia creeps into his heart as reading this book draws up out of the well of the past the waters of recollection.

To my poor words, I add some words from the epilog by President C. Becker.

"One can hardly comprehend the disappointments, the heartaches, and the frustrations which are involved in the history of Wartburg College. Ten different moves or new beginnings in one hundred years. Thank God that the wounds have healed, the disappointments have been forgotten, and that our Church is united in the determination to build a greater Wartburg to the glory of God and for the service of the Church and Country. . . ."

"We are confident that Wartburg College has survived the first one hundred years because of the unwavering faith of its founding fathers. It was their faith in God and in the destiny of the school they founded that gave them hope when there seemed little to hope for, that gave them courage in the face of all disappointments, that gave them strength to carry on even under the greatest hardships and burdens. Wartburg College is proud of its great men and women who built because they had faith and were willing to sacrifice much because their love was so great."

This and much more is recorded in The Centennial History of Wartburg College.

WFE — Tipton, Kansas

—O—

Little Boy Down the Lane, by Grace Noll Crowell. Augsburg Publishing House, Minneapolis, 33 pp., $1.00.

This is "the story of a small boy who finds that in doing the simple, everyday things of life he is doing them for the Christ Child." Many two-color illustrations by Lee Mero make this an attractive Christmas book for any little boy or girl.

D.

—O—

The Christmas Promise, by Ingeborg Stolee. Augsburg Publishing House. 45 large pages, $1.00.

A paraphrase in simple language of the Bible story of the birth of Jesus. Profusely illustrated by Dorothy Divers. Another good Christmas book for a child.

D.

NEWS OF THE CHURCHES

Lutherans Commission Women Missionaries

Philadelphia — Lutheran leaders of three countries took part in the Commissioning of six young women as foreign missionaries at a service highlighting the triennial convention of the Women's Missionary Society of the United Lutheran Church in America here.

The participants were Dr. A. N. Gopal, president of the Andhra Evangelical Lutheran Church in India; the Rev. Kijoshi Hirai, president of the Evangelical Lutheran Church in Japan, and Dr. Franklin Clark Fry, president of the United Lutheran Church in America. Those commissioned and their fields are:

To Japan—Esther M. Durboraw, Ardmore, Pa., graduate of Gettysburg College and Temple University, and Frieda L. Konig, of Yutan, Neb., graduate of Midland College.

To India—Naomi H. Steinmetz, Baltimore, graduate of the U. of Md., and Dolores I. Dohlen, Mt. Morris, Ill., graduate of the U. of Wis.

To Liberia—Alberta M. Holtzinger, South Williamsport, Pa., graduate of Dickinson College and the Harrisburg Hospital School of Nursing.

To Argentina—Lillian C. Smith, Nescopeck, Pa., graduate of Susquehanna U.

Including the newly-assigned group, the Women's Missionary Society now has 70 in overseas work. The society also supports 19 women missionaries in North America.

Over the triennium, membership increased from 92,341 to 104,363, and total receipts through synodical societies from $660,300 to $807,795.

—o—

Seminary President Dies

St. Louis, Mo., October 14, 1952—Dr. Louis J. Sieck, president of Concordia Theological Seminary, St. Louis, Mo., died today at Barnes Hospital as he was about to undergo chest surgery. He was 68 years old. Dr. Sieck had been ill since returning in August from the Assembly of the Lutheran World Federation in Hannover, Germany, where he was an official representative of The Lutheran Church-Missouri Synod.

He had been president of Concordia Theological Seminary since June 1943. During his term, the seminary grew into one of the largest in the country, with a current enrollment of 840 ministerial students. In addition to his executive duties, Dr. Sieck gave courses in pastoral theology and parish management.

Dr. Sieck was born in Erie, Pa., March 11, 1884, son of the Rev. and Mrs. Henry Sieck. He attended St. John's College in Winfield, Kansas, where his father was president at the time, and Concordia College, Milwaukee. Following his graduation from Concordia Seminary in 1904, he was ordained and installed as assistant pastor of Emanuel Lutheran Church at Hamburg, Minn. He returned to St. Louis in 1905 and served Zion Lutheran Church of this city until he was called to head the Seminary in 1943. He was assistant pastor at Zion from 1905 to 1914, and pastor from 1914 to 1943.

—o—

Missouri Synod Applies for Non-Commercial TV Station

Washington, D.C. — The Lutheran Church-Missouri Synod has become the first religious group in the nation to apply for a non-commercial station on the new high frequency range of television.

The Federal Communications Commission announced the acceptance for filing of an application for a station to operate on channel No. 30 at Clayton, Mo., a suburb of St. Louis.

The station, if a license is granted, would be operated in conjunction with radio station KFUO which the Church has maintained since 1924 at Clayton. An FM station was added to KFUO in 1948.

Estimated cost of building the station is $590,000, according to the application, and the cost of operation for the first year is estimated at $421,219. No revenue would be obtained from the sale of advertising time since the station would be entirely non-commercial.

Ten hours of operation per day, from noon to 10 p.m., are proposed in the application, and the cost of operation for the first year is $421,219. No revenue would be obtained from the sale of advertising time since the station would be entirely non-commercial.

Ten hours of operation per day, from noon to 10 p.m., are proposed in the application and 43 per cent of the time would be given over to sustaining programs of recorded music.

Power of 12,000 watts visual (picture) and 7,000 watts aural (sound) is sought. An antenna tower 536 feet high, only a little less tall than the Washingt Monument, is proposed so that rece tion can be obtained over a conside able area of eastern Missouri and Ce tral Illinois.

A number of religious groups a said here to be in contact with tele sion engineers regarding applicatio for non-commercial stations, but t high cost of installation and operati are proving a deterrent, particularly church-affiliated colleges.

The Missouri Synod filed a financ statement with its application indic ing assets of more than $1,000,000 ava able to back the venture into teleca ing.

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Warns Pastors on Setting up Own Counseling Clinics

Buffalo, N.Y. — Pastors and chur teachers were warned here against s ting up their own clinics for counseli when better advice is available fr social agencies and professionals.

The warning was issued at t Buffalo Regional Conference, Luther Church-Missouri Synod, by Dr. Char A. Behnke, Rochester, Eastern dist president.

"It is dangerous for pastors a teachers to establish counseling clin that branch out into the fields of p chology, medicine and psychiatry which the minister or teacher is trained," he said.

He encouraged pastors and Luther school teachers to seek help from su social agencies as the Family Serv Society and from other professio personnel who are willing to help so problems in the home.

—o—

Plan Lutheran Theological Research Center in Madras

Madras, India—Plans for setting up Lutheran theological research cen for Southeast Asia in Madras will given priority by the Lutheran Wo Federation's Department of Theolo when it is activated next May, the R D. R. Devaprasad said here.

Mr. Devaprasad, professor at t newly-opened United Lutheran The logical College here, represented t Tamil Evangelical Lutheran Church the World Federation's Assembly Hannover, Germany, last August, which the Department of Theology w authorized.

He said that theological leaders w

n he discussed the matter at Han- assured him the project would nong the first they considered and they agreed upon Madras as the because of its cultural and intel- al facilities.

rpose of the proposed center, Mr. prasad said, would be to "foster hal research in relation to the re- is backgrounds of the East."

here is a new interest among ch leaders in the study of Chris- y in the East," he said. "Formerly stianity was associated, in the East, the rulers and as a result it was ased with foreign imperialism and gn culture.

oday, however, there is a reali- n that Christianity stands on its as a world religion. In some cir- t is even believed that Christianity ld 'reinvade the West' through In- Christians."

—o—

et Zone Authorities Halt of Luther Relics

rlin—Soviet Zone authorities pre- ed an East German religious art bition from continuing a tour of German cities.

he collection, which belongs to the er Museum at Wittenberg, in the et Zone, contains relics of Martin her and other items relating to Reformation. It had been shipped annover for display at the Assem- of the Lutheran World Federation summer and was scheduled to be vn also at Hamburg, Nuremberg Munich before returning to Wit- erg.

rof. Oskar Thulin, director of the ner Museum at Wittenberg, inform- West German Evangelical authori- that he received instructions from German authorities to have the bition shipped back to the Soviet e.

—o—

souri Synod pts Record Budget

. Louis, Mo.—A $6,500,000 budget, largest in the history of the Lu- an Church-Missouri Synod, was oted by representatives of the rch's 32 districts at a Fiscal Con- nce here.

he new budget, which becomes ef- ive Feb. 1, 1953, also represents a cedent-breaking increase of $1,250,- over the previous year.

f the total, $2,300,000 was allocated the Church's missionary program in United States and abroad. The sum 2,100,000 was assigned to the Board Higher Education, to be used for ning teachers and ministers for the Missouri Synod's schools and churches.

A total of $400,000 was voted for continuance of the Church's recent venture into television with the film program, "This is the Life."

A request for $457,000 by the Armed Services Commission was turned down with the recommendation that the commission gather a special offering from the Missouri Synod membership on Mother's Day in 1953. The commission conducts a spiritual ministry to men and women in the armed forces.

Dr. John C. Baur, director of the recent "Conquest For Christ" special offering campaign conducted by the Missouri Synod this year, reported that the ten million dollar goal for the campaign had been over-subscribed.

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Lutheran Laymen to Cooperate With National Council

Washington, D.C.—Settlement of all outstanding differences between the Men's Brotherhood of the United Lutheran Church in America and the Laymen's Division of the National Council of Churches was announced here.

In a statement to the 18th biennial national convention of the Brotherhood, Ralph J. Wohlsen, national president, said that in the future the 76,000 mem-

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bers of local and synodical brotherhoods will cooperate in the laymen's work of the National Council.

Mr. Wohlsen said that he had previously been asked by the Church "to refrain from active cooperation with the Laymen's Division of the National Council."

"We now have word from Dr. (Franklin Clark) Fry giving us the green light to proceed with such relationships," he said, "and work has already been started whereby the Brotherhood will cooperate with the laymen's program of the National Council."

(Dr. Fry, president of the United Lutheran Church in America, explained that certain articles in the National Council's constitution, as it was originally approved, were not acceptable to ULCA members. However, he said, every questionable article has since been revised at the request of the United Lutheran representatives to achieve conformity with the Church's principles for formal association with other Christians.)

In addressing the delegates subsequently, Dr. Fry said that it was necessary to sacrifice denominational convictions as a basis for united action.

"Each church should bring its own convictions into the common family of all denominations," he said.

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Lutherans Plan Religion Courses in Universities

Chicago—Non-credit courses in religion will be taught in 17 universities and colleges of the nation this year under the auspices of the National Lutheran Council's division of student service, the Rev. Donald Heiges, executive secretary, announced here.

Teaching materials for courses in "Basic Christian Ethics" and "An Introduction to the New Testament" have been prepared and one or both will be given at the selected institutions by a full-time student pastor on the campus or by outside lecturers, he said.

The success of pilot courses at the University of Minnesota in the past two school years led to the division's decision to launch the program, according to Mr. Heiges.

It is planned to add two courses per year as the program develops, he said, and the division is considering a proposal to establish credit courses in religion at universities and colleges. The proposal is subject to approval by participating bodies of the National Council and of its annual meeting next February.

Schools at which the program is being inaugurated are: the Universities of North Carolina, Pennsylvania, Wisconsin, Michigan, Minnesota, Iowa, Nebraska, North Dakota and Texas; Ohio State University, Cornell University, University of Pittsburgh, Pennsylvania State College, Hunter College in New York City, State College of Washington, University of California (at Berkeley), and U.L.C.A.

Classes will meet weekly with attendance limited to bona fide students who indicate their intention to take the studies seriously.

—o—

Lutheran Pastor Honored By Philadelphia Leaders

Philadelphia—Dr. Ross H. Stover, pastor of Messiah Lutheran church, was honored by a committee of nearly 300 Philadelphia businessmen of all fai at a dinner here. He was presen with a testimonial scroll and a $16,(check to launch a non-sectarian you center.

The center will be part of the $ 000,000 mid-town "modernistic cat dral" that is now nearing complet as the new home of Messiah chur one of the city's largest and most tive United Lutheran congregations.

The scroll cited Dr. Stover as one Philadelphia's outstanding spirit leaders. Making the presentations w Albert M. Greenfield, financier a Philadelphia co-chairman of the I

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l Conference of Christians and , and Dr. Robert L. Johnson, presi- of Temple University.

Stover's church has long boasted aving the city's largest mid-week er meetings. He pioneered in con- ng mass Lenten and outdoor Eas- unrise services in the Philadelphia holding them in Temple Stadium, ention Hall and the Academy of c for the past 22 years. During Stover's 34-year pastorate, his ch has grown from 500 to 5,000 bers.

—o—

ric Muhlenberg ch Marks 210 Years

iladelphia—St. Michael's and Zion man Lutheran church marked its n anniversary here. It was joined the occasion in its old downtown ion by two "sister" and four ghter congregations.

. Michael's was founded in 1743 by Rev. Henry Melchior Muhlenberg, riarch" of the Lutheran faith in rica, and father of three distin- hed patriot sons. He also established regations for the westward tide of nan immigrants at New Hanover Trappe, Pa.

he "daughter" congregations are all Philadelphia. All but one of the n have bi-lingual services.

on was the largest and most beau- edifice in the colonies when it opened in 1769. It seated nearly). During the Revolution both ches were defaced to quarter Brit- troops. In 1782, Zion church was ired and a Tanneberg organ of) pipes, the largest of that day in States, was installed.

he Congressional memorial service George Washington was held here n Major General "Lighthorse" Har- ee delivered the eulogy, "First in , first in peace, first in the hearts is coutrymen."

he memorial for Benjamin Franklin a number of other historic services e held in Zion church. The Lu- an Ministerium of Pennsylvannia, ch now has 605 congregations, was nized here in 1748; also one of the iest parochial schools, in 1744.

he 10th pastor over the 210-year n is the Rev. John H. Hamester, who e five years ago from a German gregation in Pembrook, Ontario.

—o—

herans Dedicate New Folks' Home

onroe, Mich.—A new $700,000 old s' home that has 102 rooms and two steps was dedicated here as roject of the 350 churches of the Synodical Lutheran Conference in Michigan.

The building, said to be one of the most modern of its type, is entirely on the ground level, a feature that brought expression of approval from 60 residents of the old Lutheran Home here. They were moved into the new structure a few days before its dedication.

Its six wings extending from a central corridor end in open porches. Flooring throughout is of cork, to insure quiet, and all halls are fitted with handrails.

Plans for the building were developed over a period of two years of consultation with architects by the Rev. Walter O. Kleinhaus, superintendent of the home for the past five years.

William C. Metz, manager, runs the home from a wheel chair. He is a paralytic Navy veteran of World War II. The one-floor construction and the ramps leading from its halls to the outdoors, Mr. Metz said, might almost have been planned with him in mind.

—o—

EKID Synod Meets In Soviet Zone

Berlin—A meeting of the Synod of the Evangelical Church in Germany (EKID) was held at Elbingerode in the Soviet Zone with Dr. Gustav Heine-

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mann, Interior Minister in the West German government and president of the Synod, presiding.

Theme of the session was "The Christian's Public Responsibility."

About two-thirds of the Synod members attending were from West Germany, including Dr. Hermann Ehlers, president of the West German Parliament.

Also present were Bishop Otto Dibelius of Berlin, chairman of the EKID Council, and leaders of EKID's member Churches.

Messages of ecumenical greetings were received from seven Lutheran and Reformed leaders of other lands.

They were Archbishop Yngve Brilioth, Primate of the Swedish State Lutheran Church; Archbishop Ilmari Johannes Salomies, Primate of the Finnish State Lutheran Church; Pastor Marc Boegner, president of the French Protestant Federation; Presiding Bishop Lajos Veto of the Hungarian Lutheran Church; Bishop Albert Bereczky, president of the General Synod of the Hungarian Reformed Church; Bishop Gerhard May of Vienna, head of the Evangelical Church in Austria, and Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation.

—o—

Church Won't Compromise with Communism, Dibelius Warns

Berlin—Bishop Otto Dibelius of Berlin warned East German Communists, in a Soviet Zone speech, that the Evangelical Church in Germany will not compromise with totalitarianism.

Bishop Dibelius spoke at a meeting in Elbingerode of the Synod of the Evangelical Church in Germany (EKID). The bishop is chairman of the EKID Council.

"For man's sake," he declared, "we must insist that the State has no right to rob man of his existence merely because he thinks and speaks differently from what is desirable to the State.

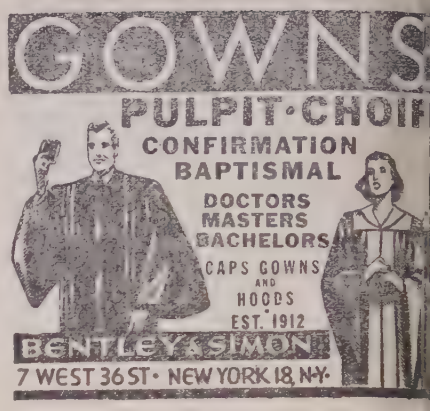
"On this point the Church will clash again and again with any totalitarian State. And it is merely a question of the Church's political savoir-faire how often and at what times the Church will voice publicly its opposition."

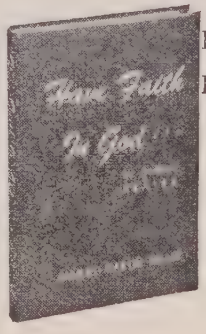
Bishop Libelius criticized the East German Communist government for attacks on the churches, which he said has increased since West Germany signed the peace contract with Western countries.

Among the most spectacular examples of Communist interference, he said, were the attacks on the Church's youth work, the efforts to eliminate the Church's charitable work in hospitals and other welfare institutions and the proposal by East German Premier Otto Grotewhol to abolish theological faculties in State universities.

In West Germany, the Church-State relationship is normal, Bishop Dibelius said, although not all Church wishes had been fulfilled.

The bishop warned Synod members that the Church must not try to take into its own hands the responsibilities of the State. But neither must the Church remain silent if things happen in the world which the Christian conscience cannot approve, he added.





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gelical Synod Opposes Abolition heological Faculties

rlin—The Synod of the Evangelical rch in Germany meeting at Elbin- le in the Soviet Zone, voted unani- sly to oppose the abolition of theo- al faculties in East German state ersities.

asked Bishop Otto Dibelius of Ber- o stand "expressly" for preserva- of the theological faculties in his coming negotiations with East nan Premier Otto Grotewohl.

. Grotewhol recently proposed that heological faculties be abolished.

explaining the Church's stand, the Volkmar Herntrich of Hamburg that whoever believes in the rch's mission in the world "cannot ounce the fulfillment of this task within the universities' frame- k."

ntinuation of the faculties also be regarded as a contribution to Church's efforts toward East-West y, he said.

. Hermann Ehlers, president of the t German Parliament, told the Syn- hat no Christian should impugn an- r's honest will to peace. No one ld charge, he said, that Western chmen do not consider the interests e Soviet Zone parishes sufficiently. bout two-thirds of the Synod mem- were from West Germany, the from Communist-dominated East many.

Ve (West Germans) will never for- we must execute our politics not for 50 million West Germans," said Ehlers, "but for the whole German ple.

e said that the Evangelical Church nds on its word that conscientious ctors may be sure of the Church's rcession and support."

ut he added the impression must be created that willingness to ac- military service is tantamount to ring a shooting war between Ger- s.

—o—

ted Lutheran to nch Work in Malaya

eattle, Wash.—Expansion of foreign sionary work of the United Luther- Church in America into Malaya was nimously approved by delegates to denomination's 18th biennial con- tion here.

tissionaries who have been with- wn from China will be sent to work ng the Chinese of Malaya. A spe- effort will be made to send mis- naries to the "new villages" recently blished as a front against Commun- infiltration of the peninsula.

t was reported to the convention that the 6,381,000 population of Malaya is 99.8 per cent non-Christian. The country was described as a "hub" of the Far East.

Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, told the delegates that the project in Malaya is attractive because it is dangerous. Malaya, he said, is a focal point of all the Far Eastern tensions, racial and social, which have created a favorable situation for the advance of Communism.

He called for "a counterattack against the enemies of the Gospel."

—o—

Lutherans Restrict Powers Of Worship Committee

Seattle, Wash.—Delegates to the 18th biennial convention here of the United Lutheran Church in America acted to limit the powers of a newly-created Committee on Worship.

They placed outside the committe's scope such matters as Sunday school pageants and occasional worship services prepared by the Church's Board of Christian Education and Board of Publication.

A proposed by-law to the Church's constitution had urged that the committee "shall be referred to for approval of all matters pertaining to the worship of the Church, including liturgical forms and hymnals which will bear the imprint of the Church or of any of its synods, boards and agencies."

—o—

United Lutherans Urge Revised Bible for New Service Book

Seattle, Wash.—Delegates to the 18th biennial convention of the United Lu-

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theran Church in America here recommended that the Revised Standard Version of the Bible be used in the lessons for the intersynodical Lutheran service book and hymnal now nearing completion.

Scheduled for publication in 1955, the service book and hymnal is intended for use by all Lutheran churches in which the English language is spoken.

Present plans, it was stated, call for the King James Version of the Bible in preparing the lessons.

In debate preceding action on the proposal, which was adopted by a vote of 343 to 198, parish pastors and laymen argued in favor of the Revised Standard Version while scholars in the field of liturgics were unanimously against its use in the hymnal.

The United Lutheran action has no mandatory effect on the commission preparing the new book. It merely requires that the United Lutheran members of the joint commission seek to persuade their colleagues of other Lutheran denominations to reverse their decision to print the King James text for the stated lessons in the book.

Two proposals seeking to compromise the difference of opinion were rejected by the convention. One of these urged that no text of the Scripture lessons be printed in the new book. The other suggested that the King James and Revised Standard translations be printed in parallel columns.

Arguments against replacing the King James Bible with the Revised Standard Version stressed that the former is the Bible familiar to most American Protestants and therefore more appropriate for liturgical use than a new and comparatively untried version.

Those in favor of substituting the Revised Standard Version stressed the importance of conveying the meaning of Scripture to worshippers. This clarification of meaning, they said, outweighs the historic and literary overtones of the King James Version.

The Augustana Lutheran Church also is on record as urging the substitution of the Revised Bible in the lessons.

—o—

Lutherans to Double Pension Contributions

Seattle, Wash.—The United Lutheran Church in America, at its 18th biennial convention here, voted to double contributions of individual congregations for pensions for retired pastors.

Under the new plan, which will become effective in 1954, congregations will be asked to pay an annual amount equal to eight per cent of their pastors' salaries into a pension fund, instead of the four per cent now expected of them.

Pastors, however, will continue to pay four per cent of their salaries toward retirement benefits, rather than match the congregation's payments.

Minimum pensions of $900 a year for retired or disabled pastors and $450 a years for pastors' widows were approved. The Church will furnish funds from its treasury to provide this minimum for pastors not enrolled in the contributory pension plan long enough at time of retirement to be entitled to this amount.

Lutherans Launch Religious Instruction Course

Seattle, Wash. — A twelve-gra course of instruction for weekc church schools was launched by United Lutheran Church in America its 18th biennial convention here.

The convention recommended t each congregation sponsor such school under a released-time setup, after school hours, or on Saturda Textbooks, work books, and rela materials for the course have b under preparation for five years.

It was reported to the convent

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unds for construction of buildings Church's 14 colleges and 10 theol seminaries now total $6,000,000. ppeal for this amount was launch- 1950. The delegates were told an additional $1,500,000 has been ed toward the fund.

—o—

erans Hear Praise Vorld Council

averly, Ia.—The American Luther- hurch was told here that its con- d membership and active partici- n in the World Council of Chur- was justified by "the solid confes- l basis adopted at Amsterdam as as the spirit and program during e four years of testing."

porting to the ALC's 12th biennial ention, Dr. Harold L. Yochum, pre- t of Capital University at Colum- O., said that the four years which passed since the formation of the ld Council at Amsterdam in 1948 e demonstrated the valid basis and ram of this unique ecumenical ven- ."

iticism leveled at the World Coun- 'from the outside" was labled by Yochum as "unfair and inexcus- inaccurate." He said the criticism been refuted by the activities and spirit of the World Council's staff membership."

e also noted that "efforts by en- iasts to exploit this association of reign church bodies in the interests nionistic ambitions have been firm- epulsed."

his message to the convention, Dr. ry F. Schuh, ALC president, as- ed that "Lutherans dare not be iso- nists," and that "they have a great ribution to make in Protestantism ugh the channel of the World Coun- of Churches."

—o—

s Today's Youth Concerned h Christian Living

averly, Ia.—Young people today are h more serious about living Chris- lives than most people think, in opinion of Dr. Marcus C. Rieke of umbus, O., youth director of the erican Lutheran Church.

peaking at a Lutheran youth rally the campus of Wartburg College e Dr. Rieke said that "no one should youth short" because "there lies p in the consciousness of our young ple a seriousness of purpose that ies what is often apparent in youth avior." The rally was held in con- tion with the ALC's 12th biennial vention.

Many young people are today choos- their life's work carefully, prayer- ly, and with determination that in ir decision they will honor Christ and serve Him and fellowman in and through that decision," Dr. Rieke said.

"That is why there are so many youth preparing for the Gospel service. Youth are coming in ever larger numbers to serve as pastors, parish workers, Christian Day school teachers, Christian nurses, musicians, secretaries, religious educational directors, and in numerous other church activities."

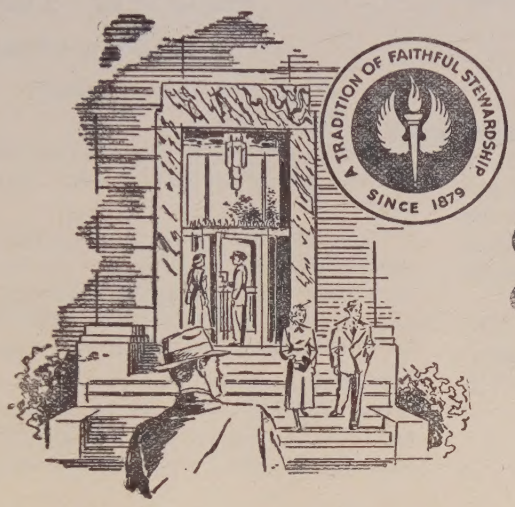
—o—

American Lutherans not to Request Clergy Security Coverage

Waverly, Ia.—The American Lutheran Church voted at its 12th binennial convention here not to request the extension of federal Social Security to ordained clergymen.

However, should Congress amend the Social Security Act to include ministers of religion, the Church said it will not "stand in the way" of pastors who may wish to participate in the program.

By its action, the American Lutheran Church declined to follow the example of four of its sister bodies in the National Lutheran Council. At their conventions this year, the Evangelical Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church and Danish Lutheran Church endorsed amendment of the Social Security Act to include ministers.



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Lutherans Ask Legislation To Admit Refugees

Waverly, Ia.—Legislation to permit further immigration into the United States of "properly screened displaced persons and refugees suffering from the ravages of war and political oppression" was advocated here by the American Lutheran Church.

Noting that emergency measure by which DPs from European countries have been admitted into the U.S. have expired, delegates to the ALC's 12th biennial convention declared that:

"Our Christian love for fellow men living under extreme conditions that deny them rights and opportunities Americans hold dear, causes us to believe that the United States should offer a haven to many of these homeless persons."

—o—

United Lutheran Women Aid Missions

Seattle, Wash.—Women's missionary societies of the United Lutheran Church in America contributed $850,000 for the denomination's work last year. Most of this amount was designated for home and foreign missions.

A report made to the Church's 18th biennial convention here said that these societies now have 102,000 members in 3,546 local groups.

—o—

Lutherans Oppose Restriction On Holy Communion

Seattle, Wash.—Delegates to the biennial convention of the United Lutheran Church in America here opposed a proposal that would ban the administration of Holy Communion at the denomination's summer camps, men's retreats, and other events not directly under the supervision of specific congregations or Church synods.

The question was referred to a special commission which will report to the 1954 convention.

—o—

Lutherans to End Racial Designations For Mission Congregations

Waverly, Ia.—Elimination of racial designations for its Negro and Mexican mission congregations was voted by the American Lutheran Church at its 12th biennial convention here.

In the future, "wherever feasible," these missions will be designated by city, name of congregation and name of pastor, just as are all other churches of the denomination.

The significance of the step was explained by Dr. R. Dale Lechleitner of Columbus, O., executive secretary of the ALC's Board of American Missions.

"It is a move," he said, "to make our terminology conform to what our practice has always been—complete equality before God without segregation of national, racial or economic groups."

The ALC has about 16 Negro mission congregations, all of which receive aid from the Board of American Missions. Dr. Lechleitner estimated that it would be another three to five years before the first of these congregations becomes self-supporting.

Mexican mission activity consists of 13 missions in Texas, one in Nebraska and several in Mexico.

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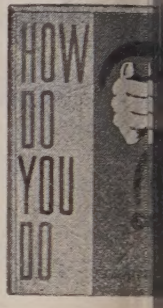
By Edward Kuhlmann



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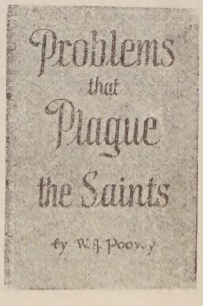
By W. A. Poovey



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